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WOMAN'S WORK FOR WOMAN.

VOL. XII. AUGUST, 1897. No. 8.

BRANCHES of work in many of the missions are about to be lopped off, on account of a low Treasury. One voice on the subject may be heard in our pages this month. Miss Youngman has given an undivided service to Japan for twenty-four years and she has the right to speak. Would that her words might reach "sisters at home" outside of our active societies, and a wholesome reflex influence result. "Apathy," said a Staten Island pastor lately, "apathy is the result of ignorance alone."

TWO deaths which will excite tender sympathy are recorded in the usual place. That of the child was a bolt out of a clear sky. The extent of the loss to China in the early removal of Mrs. Lewis may be gathered from a Tungchow "Letter."

APPROVAL of this year's "Topics" for missionary meeting is sufficiently general to justify the announcement that they will be continued, with modifications, one year more. A review is apt to be more profitable than the first study. It is not supposed that all the sub-divisions of these large subjects will be considered in any single meeting but, rather, that each leader will take her choice from among them. Those which WOMAN'S WORK has, perforce, passed by, this current year, may have a chance next time.

THE Assembly's Board recommends and advises, as a basis for securing the best results throughout the Church, that all Young People's Societies shall, for the future, affiliate with the Woman's Boards and send contributions to foreign missions through Presbyterial Treasurers of the same; while all Sunday-schools, including those which have hitherto acted in connection with the Woman's Societies, shall henceforth act directly with the Assembly's Board and transmit offerings to the Treasurer, Mr. Chas. W. Hand, 156 Fifth Avenue, New York.

THE above proposition has been accepted on the part of the five Woman's Boards and Societies outside of New York State. These will also bring the subject before their executive meetings as soon as they convene in the autumn. Of course there is to be no coercion in the case of a single Young People's Society, but, as Secretary Brown says, the line of cleavage seems to lie naturally as proposed. Every society by keeping step adds to the strength of the whole body.

IN April Mr. Swallen of Gensan, Korea, set out on one of his tours to the north. He expected to spend most of the time for two months in Ham Hung, the capital of the province, a city of over 100,000 people and not a Christian in it.

IN April, too, Miss Holliday of Tabriz, Persia, was over one hundred miles away, taking her turn in overseeing the helpers on Salmas Plain. She would devote three months to this tour, and had visited sixteen villages already, by last accounts.

IT was one o'clock of a May morning that Miss Scott reached San Paulo, Brazil, on her return from furlough, having been delayed six hours by a wrecked train.

MR. SPEER spends July in Japan, August in Shantung, in September attends annual meeting of Central China Mission, and may be expected home by the end of October.

MR. W. HENRY GRANT, honorary Librarian at the Rooms, is abroad among the missions for the second time and is able, therefore, to remark development here and there. The girls' school at South Gate, Shanghai, is on his list of instances and in the day schools, of which he visited five, the progress is even greater. Instead of the former "old women who had little idea of how to run a school," he now finds graduates of the boarding-school in charge.

MISS MEDBERY was only twenty-seven days traveling between Tabriz and New York, and Dr. Lane was twenty-two days in coming from S. Paulo, Brazil.

TWO distinguished recent instances, among others, afford examples of commercial value created by missions: (1) Hawaii coming into the Union—a thing impossible before missionaries went there in 1820. Then little was ever known of the Islands; now, more than seventy volumes have been printed about them in English. (2) The African Lakes Company, the first corporation trading in Nyassaland, numbering one hundred representatives. It owes its origin entirely to English Missions.

A STRIKING illustration of the "Reflex Influence of Foreign Missions" is an incident with which President Lincoln was connected. How the mate of an American whaler was rescued from cannibals on the Marquesas Islands by an Hawaiian convert, and the ship also saved from destruction, and how Mr. Lincoln rewarded the man, may be learned from *History of the Morning Star*, a leaflet published by the American Board, Boston. It is also told, in full, in a book of 400 pp., which as a whole is apropos to our "Topic" for August. The book is *These for Those*, by Wm. Warren (Hoyt, Fogg and Breed, Portland, Maine).

"WAITING with outstretched neck" is Japanese idiom.

HAVING made a visit to Mexico, Mrs. F. Henry of Warren, Pa., says she feels "very differently" in regard to our mission down there. After this, she will have no more patience with those who decry the "luxury" in which foreign missionaries live. She found the boarding-school in Mexico City economically managed and thinks it ought to be fostered, especially as municipal schools are now being opened and a demand for educated teachers is thus created.

THOUGH the girls' school in Mexico City inevitably suffered a break, by losing teachers of such long standing as Miss Bartlett and Miss De Baun, the usual numbers have been maintained. Mrs. Hubert Brown has temporarily assumed the oversight and Miss Fleming, formerly in the Home Mission school at Santa Fé, is teacher.

A YOUNG Syrian walking past the American church in Beirût glanced up at the clock, compared his watch and set it accordingly. The Jesuit priest at his side reproved him, saying "Don't you know it is a sin to set your watch by heretic time? Wait until you can see the French clock in the square below."

AN interesting biographical sketch of a hard-working missionary, the late Rev. Wm. Lane, has been written by his mother, and may be ordered from Mrs. Mary Lane, Jonesville, Mich. Paper cover, ten cents.

OF all the Jubilee Addresses presented to Queen Victoria, that from the lepers at Almora Asylum, India, must have been one of the most touching. "We are poor and helpless," said they, "and can do nothing to add to her royal magnificence, but we can and do pray for her."

AN interesting letter about Pundita Ramabai's famine people, published in *The Outlook* of May 29, mentions that older inmates of her Home in Poona volunteered to mother the little new-comers. "One scrawny mite was adopted by a lassie of fourteen who had herself in infancy been cast out to die. When the other girls twitted her on the 'monkey face" of her *protégée*, she calmly replied: 'To adopt a nice and pretty child is good, but to take an ugly one is love.'"

THE first Lectureship on foreign missions in connection with a German University has lately been established at Halle, Dr. Warneck, editor of *Allgemeine Missions-Zeitschrift*, lecturer. The position is similar to that which Dr. Dennis, of the Syria Mission, has filled for several years in connection with Princeton University and other institutions.

THE first Christian tract distributed in modern Japan, and the most widely distributed of any, was translated by Dr. Hepburn and written in mixed Japanese and Chinese characters. The first edition was printed on the press at Shanghai. The tract itself, *An Easy Introduction to Christian Doctrine*, was written by Dr. McCartee for the Chinese, among whom it is still in circulation. It has been translated into Korean and sells well in Seoul.

The first tract in the Laos tongue was written by Mrs. D. L. McGilvary in 1892.

REFLEX INTELLECTUAL INFLUENCE OF FOREIGN MISSIONS.

"I believe that more has been done in philology, geography and ethnology, indirectly by our missionaries, than by all the royal and national societies in the world that devote themselves exclusively to these objects."—(The late) *William Adams, D.D.,* New York.

"I have a strong realization of the value of missionary labors to science. The American Oriental Society has been much dependent on them for its usefulness. There would hardly be occasion for the society at all but for them."—(The late) *Prof. Wm. D. Whitney,* Yale College.

"Nothing, assuredly, was farther from the thoughts of the first missionaries than the promotion of science, yet they have added more to many great branches of science than any other source. Without them the great geographer, Carl Ritter, confessed that he could not even have written his best work. They have added indefinitely to our knowledge of botany, of geology, of meteorology. They have given such an impetus to philology that the scholar may now have before him in his study the data of two hundred languages. Without them the science of anthropology, the science of comparative religion, would hardly have existed."—*Canon Farrar* (in 1886).

AN ITINERATING TRIP INTO THE INTERIOR OF KOREA.

LAST November we started for the village of Sorai, in the district of Changyon, one hundred and seventy-five miles from Seoul. In this village were sown some of the first seeds of the gospel in Korea, nearly twelve years ago, and here, later, Mr. Mackenzie* lived, labored and died. The main object of the visit on Mr. Underwood's part was to hold a class for rudimentary theological instruction of men who are likely to become teachers of the gospel in Korea.

We started on this trip about noon, Mr. Underwood on foot, I in a chair well tucked in among pillows, rugs and furs, and our little son with the Korean cook behind us, in another chair carried by two coolies. We were followed by two ponies carrying a box of food, clothes, bedding, a couple of camp beds and chairs and a few kitchen utensils. Our medicines and most of our books were to come by water. As we expected to be about six weeks in the interior, and especially in the midst of winter, rather a formidable array of packages was necessary.

We reached Haing Ju, ten miles from home, the same evening and remained the following day, Sunday. We were met as we entered the village by the young man who, supported by Christians of Seoul Church, acts as evangelist here. His steeple-crowned Korean hat, large spectacles and long black coat gave him quite the aspect of a parson. The little man certainly seemed to have been doing faithful work. We found shelter in a building bought by the people for holding religious services. It is a Korean house with one bedroom used by the family, a kitchen and a partly enclosed room or piazza connecting the bedroom and *sarang*. We occupied the bedroom, not five feet high in the lowest part, and about 8 x 10 feet square, having two tiny windows covered with dirty paper, and a small door. This is a fair sample of the sort of rooms occupied all their lives long by most Korean women: low, dark, badly ventilated, scant light, not to mention sunshine, ever making its way within. At night they are lighted by a bit of wick dipped in a vessel containing linseed or other oil, which gives the most exasperating little excuse of a glimmer. The *sarang* is in every way a better room. It is usually occupied by the men as reception room, where business is transacted. It is not proper for ladies of the family to enter here. This divided home is to me one of the most deplorable things in Korean life, especially as this division is carried out in everything. Husband and wife usually eat separately, live apart, work apart, take their pleasures entirely apart The wife never accompanies her husband anywhere, except in such cases as when he changes his residence from city to country, etc. Even among Christians, when both husband and wife attend church he walks off by himself; she follows alone, returns alone. The life of the Korean woman seems to me, the more I see of it, extremely lonely, sad and dark, made up of unremitting labor with nothing to brighten or relieve it, even where abso-

*M. E. Mission.

lute want, loss of children and neglect and abuse are not added to the burden, as they so frequently are.

But to return to Haing Ju. We held a meeting here the evening of our arrival—men in the *sarang*, women in the adjoining room. It is a little fishing village on the banks of the river, dirty and poor At the time of our visit, about fifty people there were regularly attending divine service and anxious to become Christians. I believe the number has now increased to one hundred. I found the women very ignorant and dirty and most of them very dull. It was difficult for me to convey any but the most rudimentary ideas of our religion to their minds. One very touching case there was a woman, who, as a sorceress, in a fit of frenzy had dashed her child to the ground and killed it. Her remorse was pitiful to see. She said she had never had one moment's peace since. As I tried to win the women Heavenward, with the prospect of meeting their lost little ones there—quite ignorant as yet of her case—the new hope overwhelmed her poor heart and she broke into uncontrollable sobs and tears. The day following we held three meetings, visited one or two homes, and left in a Korean junk about twelve o'clock that night, almost the whole community accompanying us to the boat to bid us farewell. Two Christians from the village went with us to Sorai to attend the class.

Our craft was only the rudest, about 25 x 18 feet, and we were stowed away in a little cabin so low that I could not sit up without bumping my head. We did not want for air, however, as it whistled in on all sides; nor for water, which leaked in plentifully under the mats which formed our beds Indeed, one of the sailors had to come down before morning and bail us out. Morning dawned at last, and after a little warm food we settled in a sunny corner on deck and began to find life sweet again. The morning was enlivened by a race between our junk and that which carried our baggage. There was no wind—we were simply paddled along—but say what we may of Mississippi River boats or ocean-coursers, those who have not enjoyed a Korean junk race have lost a rare spice of excitement. At noon we went ashore and proceeded on our trip by land. Before going on, I had a chance to talk with a good-natured crowd of women. We had some trouble to keep the men out, although they were well aware of the impropriety of staring at a lady. One of them said in excuse, "We poor people off here hardly get a chance even to see a horse eat (they have cattle) and can we be expected not to wish to see a foreign lady and child?"

TRAVELERS ON A MOUNTAIN ROAD, KOREA.

The same evening we reached Pai Chun, one of the stations in Mr. Underwood's care at present. He held meetings that evening and next morning, attended largely by those who claim adherence to Christianity, some twenty-five or thirty women and three times that number of men. We pursued our journey, stopping a couple of hours every noon for rest, traveling twenty-five to thirty-five miles a day, trying to teach wherever possible—singing, talking, praying, distributing tracts as opportunity offered. Often I was too tired to do anything but cast myself down on the floor and sleep. The constant jerking, jolting, bumping motion of a native chair, carried by a couple of tired coolies, is like nothing else I know of, and after several days of it one is pretty thoroughly shaken up or down or both. I have often thought of our weary Lord resting on the well in Samaria, tired, hungry and thirsty, forgetting it all in the intense joy of saving that lost woman, and I have been ashamed as I remembered how often I allowed my weariness to be an excuse for neglecting such opportunities.

The largest town in which we stopped was Hai Ju. We remained only about three hours, but I had a pleasant meeting with the good humored and comparatively bright and clean provincial women who crowded to see me. I noticed a marked contrast between them and women in the capital, or even in the river villages. There was an appearance of simple honesty and good faith, with less powder, hair oil and ointments. They seemed to enjoy the singing, and as many of our hymns contain the gospel message very plainly stated, it occurred to me that this might be a useful way of obtaining listeners to the truth. I tried it often afterward, and always obtained an attentive hearing where, otherwise, eyes and thoughts were intent only on examination of my belongings. The people in Hai Ju begged us to come back and live there in a way that made me yearn to comply. This is the one large market town of a wide farming district. It is also very near the sea and vessels are constantly going and coming.

Between Hai Ju and our destination we found a beautiful and wild bit of country, the road leading through the hills. Though we passed localities often haunted by tigers, we met nothing worse than an army of cockroaches in the inn where we spent the night, and as they robbed us of nothing more than sleep, they scarcely deserve the horror with which I recall them. I may say, in passing, of these little country inns that, although one has

A PERSIMMON STAND IN SEOUL.

horses, oxen and dogs feeding, stamping, yelping, right outside one's paper door all night, still nowhere will be found more readiness to oblige on the part of the host and his family. They will put themselves out both actually and metaphorically to accommodate the traveler.

Arrived at Sorai, we were cordially received and made guests of the chief man who is also deacon of the church and one of three men whom Mr. Underwood baptized there about ten years ago. He vacated a newly built *sarang* for our use.

People in this village are very poor and yet with enough, by constant industry, to eat, drink and wear. They live in one or two-roomed thatched wooden cottages, one of the better sort of which can be built for four gold dollars. They use very little money but barter their goods. They raise cotton, and spin and weave their own clothes. Wood is to be had almost for the taking, game and fish are plenty, the soil is exceedingly fertile. They are kindly and industrious people, and we could not but appreciate the courtesy which must have cost them much self-denial, for, though they were full of curiosity to see the foreign woman, there was no crowding themselves upon us, as

often happened in other villages. A few at a time came in, welcomed us heartily, went quickly out, and were followed by others as quickly.

On Sunday we met one hundred women and more than a hundred men, some of whom came from ten miles and more away. They come every Sabbath, bring their rice and return at night. Few of the women could read and their knowledge of Scripture was limited to what they heard in church or had been taught by some man in the family. I arranged to conduct a Bible class every day. It was attended by 25–35 women, and it was a rare privilege to be allowed to hold the precious cup of Life to those thirsty lips. They were nearly all Christians, but mere babes in the new life, sorely in need of the sincere milk of the Word. Some of them had not yet been baptized. They enjoyed singing very much and showed a strong preference for certain hymns: "Jesus, I My Cross Have Taken," "Happy Day," "Nothing but the Blood of Jesus." I had singing class with boys and girls every morning. A few patients were seen in spare moments and visitors. Every evening a mixed meeting was held in the church. Mr. Underwood conducted his class five hours daily. Several men came of their own accord long distances, paying their own expenses for the entire three weeks during which the lectures were given. There were about fifty in regular attendance and the blessing of God seemed very manifest.

Before we left, candidates for baptism were examined* and some thirty-eight received full membership. The deacons assured us that these were all changed lives, evidence of Christ's power shown in gentleness, temperance, goodness and faith, with patient bearing of bitter reproach for His name. The communion service, which was held on the last Sabbath of our stay, was one of the most solemn and blessed I ever attended. The little Korean boy, thirteen years old, who was the first Korean baby ever baptized by Protestant missionaries, now confessed Christ his Saviour. I was glad to see that a deep interest in the Scriptures had been awakened among the women, and a number of copies of the newly-printed Gospels and Acts were sold. Sabbath-school was re-organized. Lesson leaves are prepared at Seoul for their use.

We left Sorai in a snow storm, but this soon cleared away, and during our return trip we were blessed with perfect bracing weather. After six weeks' absence, with health greatly improved by the out-of-door life and with thankful hearts, we found ourselves in our own home in time to celebrate Christmas.

Lillias Horton Underwood.

*See WOMAN'S WORK, April, p. 91.

American kerosene has followed American missionaries over the globe. United States candy is sold in the larger towns of Chili; its flour leads in China.

REFLEX SPIRITUAL INFLUENCE OF FOREIGN MISSIONS.

"All who attend these meetings warmly testify to the rich advantages which they have gained, in the enlargement of their views of missionary work, in the living interest which they have been led to take in the present wonderful advance of Christ's kingdom in all the world.

"A spirit of prayer has grown up and come into exercise among the women which bears its holy and happy effects in themselves, their families and the churches. Twenty years ago very few women could be found who would pray in the presence of others. They feared the sound of their own voices. We began to hear in missionary meetings some timid voice raised in a few petitions. Now, praying women are heard all over the land. Our society has grown in spiritual life and activity, and in interest in the cause of Christ, as we have grown in knowledge."

(*Mrs. Wm.*) *Elizabeth B. Speer* in Report of Presbyterial Soc., Washington, Pa.

"If you are to come nearer and nearer to God, be sure that one of the ascents that you have to climb is the devotion of your life, the devotion of your earnest prayers, to the conversion of mankind. It is not merely that you will do them much good, that you will bring upon them a great blessing; it is that this is the way in which by God's Providence, this is the way in which by the very character and constitution of our nature, God has appointed for us to come nearer and ever nearer to Himself."—*The Archbishop of Canterbury* (May, 1897).

A NESTORIAN MISSIONARY.

[What would be a suitable "reflex influence" upon us who read the following?—EDITOR.]

We had left Hamadan and its delightful little circle, to whom we owed so much, nine days before—nine days of snow and rain, high mountains, dreary plains, mud, dirt and weariness such as I had never before imagined—and had reached Kermanshah, the capital of the province, where for a year and a half now, a mission helper has been living, teaching a school for boys and holding services on Sunday. There was no one in Hamadan exactly suited for this position, so Mirza Mooshee, a graduate of the Oroomiah College and Seminary, was sent down from the north. As we came near the city he rode out to meet us, delighted at the prospect of a visit from Mr. Hawkes, and greeting us most cordially in English. After a short ride through the narrow city streets, the horses stumbling on the slippery mud-covered stones and the small boys shouting at the queer-looking foreigners, we dismounted at the gate of the mission house and took refuge in the little courtyard, from our many followers. That in itself was a relief, but the welcome that followed was worth the long journeys we had taken to receive it. With Mirza Mooshee from Oroomiah came his mother, and as we reached the steps of the house she appeared, short, fat, with full skirts, and many folds of kerchief swathed about her head, after the fashion of Nestorian women. The tears streamed from her eyes as in voluble Syriac, translated by her son, she told us how welcome we were, how glad she was to see us, how much she would like to do for us, but most of all of her great distress and sorrow for the trouble we had taken to come.

Over and over again, wiping away her tears, she said, "You have had so much trouble to come, so much trouble to come," and determined to let us do nothing more. I could scarcely keep her from taking off my muddy gaiters and overshoes for me. While we sat in the little living room resting and drinking tea, she came in and out of the room, anxious to do everything for us, and still brimming over with the excess of her regret for the difficulties of our journey.

As we talked with her son she sat beside me on the floor with her feet under her, Persian fashion, looking quickly from one person to another, shaking her head with sorrow because she could not talk to us nor we to her, and constantly saying to Mirza Mooshee "What is it, Mooshee—what do they say?"

We learned from her son something of her history, how, for long years she had been a Christian, compelled to work for a drunken husband and to serve his riotous friends, but never giving up the hope that some time her work and service might be for God's people; of her husband's conversion, through her, just before his death, and of her great pleasure in having her son a Christian worker. He told us how her friends remonstrated with her when she proposed, at her age, to leave Oroomiah and take the long journey to Kermanshah—a place, to their minds, further off than the heart of Africa to us—and how she had refused to listen to them, "enjoying rather to suffer for His sake;" how she had turned to take a last look at the Oroomiah plain as they crossed the mountains that shut it out of sight, saying with sorrow but no regret, "Our house is fallen in ruins;" and how every Sunday she toiled up the steep, narrow steps to the roof—steps that we could hardly climb—and saying to him, "Mooshee, where is Oroomiah?" then sat there looking out beyond the snow-covered mountains of Kurdistan, and quietly crying over the memory of the old home that she would never see again.

We were glad to be able to tell her something about Oroomiah and her friends there, and to praise to her the beautiful Oroomiah plain and mountains and the hospitality and kindness of the Nestorians. For the next two days as we watched her, cooking her son's meals, cleaning the plain little rooms, sweeping the courtyard, washing great fleeces of wool with skirts tucked up and feet bare, hanging them out to dry, and spinning them afterwards into yarn, we saw that she fully realized, as her son said she did, Solomon's ideal of a virtuous woman. Although she could neither read nor write, she knew her Bible well, and talked of it to every one who could understand her in Syriac or Turkish, and Mr. Hawkes said that she had done quite as much as her son for a young man recently converted from Islam.

I do not know her name—she was Zana

to every one, the school-boys, our servants and ourselves—but I know that her greeting alone would have been sufficient reward for all the days of tiresome travel in Persia; and I am surer of nothing than that this old woman, happy in her work for Christ, though there are only ten families in the city to whom she can talk her native Syriac, will be among those who will hear, "Thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord."

Emma Bailey Speer.

KOREAN WOMEN WHO HAVE INTERESTED ME LATELY.

An old woman of eighty years in the country who said, when I gave the usual parting words "Let us meet again,"—"How can I, so old, ever see you again?" I said, "Let us meet each other in Heaven." Whereupon she pressed my hand warmly and went away with tears in her eyes.

A young mother, in the same place, who brought her babies with her to see the foreigner. When told that God loved her as she loved her children, she drew near to hear more and said, "How good."

An old woman of eighty-seven and her daughter of seventy, both widows and very poor, who lived together until the mother lately passed away, praying to Jesus to forgive her sins.

The mother of twelve children, seven of whom are living, who asks if it is a sin to get angry and quarrel with her husband because he is *so* stupid and to scold the children when they do not mind anything she says.

The woman, whom we all knew as a little girl and tried so hard to get into mission school without avail, whose father and mother made her marry some one who became tired of her and sent her home within fifteen days.

The middle-aged woman, mother of several children, who asked if the missionaries knew of any medicine to make one stop drinking *syool*, for she herself was the victim and wanted to stop.

Ellen Strong.

REFLEX INFLUENCE OF FOREIGN MISSIONS.

[From an address by (the late) Rev. Arthur Mitchell, D.D., before the Alumni of Union Seminary, New York, in 1883. Never published.]

In 1812 the Home Missionary Societies of Connecticut and Massachusetts were commissioning three men for Northern New England and for the wilds of Western New York. A few had followed the emigrants to New Connecticut or Northern Ohio. One day there came to the directors in Hartford a young man who asked for a commission extending to the Mississippi River and the Gulf of Mexico. I need scarcely tell you that it was Samuel J. Mills, who had learned to act for the world, and had already originated *the first foreign missionary society of America*, the "American Board." He now mounted his horse and with one companion rode from Hartford to New Orleans, on the first great mission of exploration among our American populations.

He traversed Pennsylvania, Ohio, Virginia, Tennessee, followed the Cumberland Valley, thence thirty days down the Mississippi to Natchez, and thence after a month to New Orleans. His route had been for seven hundred miles through the wilderness. With his axe he cut a path through the cane brakes, he swam his horse over the streams, journeyed, often wet and hungry, in the company of Indians and wolves. He returned in the same manner, on horseback, by way of the territory of Mississippi, through Georgia, the Carolinas and Virginia. It was a journey of six thousand miles. Two years later he repeated the journey, riding from Connecticut this time by way of St. Louis to New Orleans, and he came home by sea. He it was who first opened the eyes of the eastern churches to the religious necessities and promise of that vast domain. At Baltimore, at Philadelphia, Newark, New York, Albany and throughout New England his voice was heard. He told them that from Lake Erie to the Gulf the land was as the valley of the shadow of death: that a mighty flood of emigration even then was daily adding to the million souls already there; that there were districts with a population of from twenty to fifty thousand without a minister of any name; that there were 67,000 families without a copy of the Scriptures, and he had found American families who never saw a Bible and never heard of Jesus

Christ. He called for 76,000 Bibles without delay, and the Bible Societies of Baltimore, of Philadelphia and Connecticut began at once to respond to his call. He found that a Bible in any language could not be had in New Orleans for sale or gift. The population of North Louisiana was then three-quarters Roman Catholic, and probably there were not ten copies of the Scriptures amongst them all. Through his wise and amiable ways he obtained the consent of the Bishop of New Orleans to distribute the Bible in French among his people, and he distributed ten thousand copies. From that point he despatched Bibles also to St. Domingo and Cuba.

He anticipated by fifty years the great work of the Christian Commission. On his journey down the Mississippi he made the acquaintance of General Jackson, then on his way to New Orleans with fifteen hundred men. For many days he was the General's guest, and, finding himself at last in the midst of war, he visited the hospitals where not a single Bible and scarcely a bed could be found, and in these "abodes of misery" as he describes them, he nursed the sick, and so preached Christ that officers as well as soldiers repaired to his services.

The year 1814 finds him at the Presbyterian General Assembly in New York, urging the union of all the feeble Bible societies and of all denominations, in an American Bible Society, which should canvass and supply the whole population of America with God's Word. He was the originator of that organization, which has now given I know not how many millions of Bibles to this and other lands. Hiding himself, he interested others, and at last on the 8th of May, 1816, when the representatives of all the societies were gathered, and it became plain that all denominations would unite in this stupendous work, one who saw Mills seated in the rear of the assembly tells us that his face shone with a divine delight never to be forgotten.

In 1816 while other plans were pending, he induced the Synods of New York and New Jersey to found their school for Africans. At the same time he is organizing city missions in New York, and, through conversation with sea captains and others, preparing for a Marine Bible Society to reach the sailors of the port and to furnish all its ships. He is also urging upon the churches a mission to the Sandwich Islands, and at last he himself, in 1818, under the Colonization Society which he had originated, sailed for West Africa, the darkest spot of all the globe. "I am going," were his bold but humble words, "not to establish a solitary church but to lay the foundations for a thousand churches in that land."

But the story of what this man with the world on his heart accomplished for his own country is not yet told. Go to the west and ask the name of the first great apostle of Illinois and Missouri. They will answer Salmon Giddings. And who was Salmon Giddings? A student of Williams College who read the letters and reports of Mills on his first and second journey. They led him to the decision to devote his life to those remote regions. He rode into St. Louis on the 6th of April, 1816, to find a town of 2,000 people, without a Protestant place of worship, organization or minister. He gathered the first meeting to form a Protestant church; Thomas H. Benton was clerk.

Twelve missionaries went to that hitherto unvisited field the first year after Mills' return, more the second year, and still more the third. Mills brought Giddings, Giddings brought Ellis, Ellis brought the Illinois Band, and the Illinois Band brought the Iowa Band. "That band from Andover," says a most competent witness, "achieved more than any other human agency to save the whole State from infidelity."

Mills upon his return voyage from Africa was taken sick and died, but already, before his early death, the waste places of his own land had learned to bless his name, the whole American Church had felt the power of his missionary spirit.

The truth is, the only church which can save America is a church which seriously undertakes to convert the whole world. No man has ever done more, it is doubtful whether any has ever done half so much for America as Samuel J. Mills, the founder of American Missions to the heathen. The spirit of world missions which was in him enlarged all his plans for his native land, and enabled him in nine years not to stimulate, but completely to revolutionize the plans of the church for home evangelization. Nothing small could be named in the presence of the man who took his friend Cornelius

by the hand and said, "Brother Cornelius, though you and I are very little beings, we must not rest satisfied until we have made our influence extend to the remotest corner of this ruined world." "We must form a purpose," are his words, "to feel and act efficiently for the more than two-thirds of the human race never baptized by the Christian name." It was not surprising that of those who knew him, so many consecrated themselves personally, as he had done, to the salvation of the heathen, and that those who could not do this instituted home evangelization.

A VENERABLE PERSIAN HOME.

About twenty-five or thirty feet from the ground, in the tall sycamores which grace the mission yards in Oroomiah, are two enormous stork nests. Their occupants add much spice and variety to the daily life of the missionary families.

On, or about, the twenty-second of February, the male stork announces his arrival by a vigorous clapping of his bill. Though not a musical sound, every hearer welcomes it, for the coming of "Hadji Leklek" heralds the approach of spring, and promises a series of entertainments to the neighbors who live in sight of his nest.

STORK NESTS IN THE YARD, OROOMIAH.
[From a photograph.]

After eight or ten days Madam Stork arrives, and repairing of the nest is soon undertaken. The materials used are large sticks and branches, and in course of time these yearly repairs bring the nest to a great size. Multitudes of sparrows find a home in the sides and under portion of the structure, and add life to the scene by their constant twittering and flying in and out.

Occasionally during the last sixty years a large part of the nest has fallen by its own weight. The debris of one such, when removed, made three donkey loads, and brought to light a variety of articles which had been used in the adornment of the nest. Among them were garments and towels stolen from the clothes line, a fine long tablecloth, and a silver spoon.

In foraging for their young, the old birds swallow frogs, snakes and mice, and, returning to the nest, disgorge the same for their three little ones, who often all pull together on the same morsel.

When the young birds have grown so as to crowd the nest, their parents take their stand on some projection near by, from which they guard their family from attacks of unfriendly storks, who often appear at a great height in the air. On one of our nests the old birds once constructed an ingenious balcony which runs around the trunk of the tree, and proves such a convenient addition we wonder all stork architects do not adopt it.

The monotony of the missionaries' daily walk upon the roof is changed to diversion, after the young storks begin their dancing lessons. For weeks, many hours are spent daily in the untiring efforts of the old birds to teach their young ones how to jump and flap their wings, how to rise from the nest and regain their balance

on their long legs. The antics of the stork family are so comical, the spectator is glad the lesson cannot be quickly learned. But there comes a time when the young stork boldly plunges from the nest. His first flight is only to one of the roofs of the mission buildings, but the exploit elicits tremendous applause. He spends some time in deliberation before trying the more difficult feat of returning to the tree, but after a few days he has learned to go and come at pleasure and to seek his own food.

Late in July the whole stork family takes its flight to the south, and the nest is left to the sparrows for another six months. Now, as in the days of Jeremiah, "The stork knoweth its appointed times."

Elizabeth W. Labaree.

West Africa buys American axes. Many a Fang who cannot read is well up in the advantages of an American axe above any other made. Hundreds of our sewing machines have gone into Gaboon and the Ogowĕ country.

THE ABBOT OF SUK-WANG-SA, KOREA.

Um-sul-ha is the Abbot of Suk-wang-sa. He is a man of ponderous physique, and yet the mortal part of him is insufficient to lodge the soul, for he gasps and wheezes and pants from internal pressure. He is between seventy and eighty years of age, and so heavy are all his alignments that his eyes have scarcely lifted their lids for a quarter of a century. Though a man of peace he has the voice of a blood-hound, and though born son of the Buddha he has the expression and countenance of an eighty-ton gun. Mass, weight and volcanic pressure attend him in this life, while a *nirvana* of material nothingness awaits him in the world to come.

Once, after twenty miles across the plains, hot and malarial with rice fields, we entered the shady avenues of the monastery and passed the gateway into the outer guest-chamber. Priests and monks welcomed us, and a moment later the abbot himself squeezed his way through the narrow door and in a voice of distant thunder said "Peace!" He lifted his eyes and looked long and inquiringly at the strangers. Could our honorable stomachs, he asked, tolerate the fare of his humble abbey? We replied that our depraved digestion would be delighted to refresh itself on the viands of His Holiness' table, and thus, the necessary formalities being completed, we were left to converse freely. The doctrine we brought was of special interest. Was it like that of Buddha, and did we pray in Sanscrit and Pali, "*Suri suri su suri saba*" just as he did, and they did in China and Anam and India? He called the monks in to hear what we had to say, and maintained that a doctrine so simple and plain as ours ought to do every one good. We were interrupted by the piping of a mosquito that circled about seeking some one to devour, when the abbot motioned a monk, not to kill it but to shoo it from the room as you would a

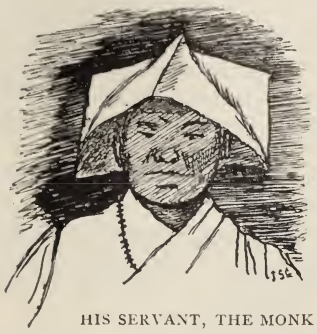
THE ABBOT.

chicken, careful to take no life for the glory of the Buddha.

Our evening meal of rice, pressed seaweed and roots was over, and then we sat and read from the Gospel till late into the night, all the monks listening, questioning and repeating, till the abbot reminded us that it was late and they must let us rest from our journey. He pointed me to an inscription on the wall, a charm, he said, against biters, bugs and unclean insects of every kind, so "rest ye in peace."

It was after midnight and I had just dozed off, when the drums of the monastery, big and little, awoke, each answering to the other, slow and loud at first, but with dwindled flutterings at the end.

Then all the monks in consonance of prayer began: *Namu Amita Bul! Namu Amita Bul!* "I put my trust in Buddha! I put my trust in Buddha!" I looked



HIS SERVANT, THE MONK

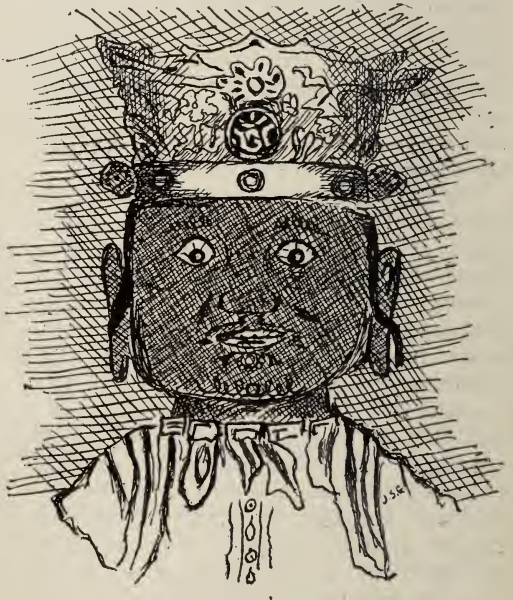
through the chink of the doorway, and there they were with faces to the stone floor, repeating with all the go of a steam praying wheel, faster and faster, "I believe in Buddha, I believe in Buddha!" while the brass-faced, crazy-eyed god leered at its worshipers in the dim monastic twilight. Through the sounds of worship came the rich, sonorous voice of the chief of all the monastery, "I believe in Buddha, I believe in Buddha!" Seventy years of searching through the wilderness had brought him no voice nor answer, nothing but the leering face of his loudly painted god. Then the worship ended with bells of different tones, soft and silvery, and once more gods and men slept.

A week after my return home, two monks came with a present of wooden bowls from the abbot, bowls that he himself had used on his table for years, and would I accept them in remembrance of an old priest whose soul was soon to transmigrate. He also wished the monks to stay and learn of the Jesus Buddha, who, I had said, was greater than Sukamoni.

But a question came into the abbot's life, for one day a foreigner, a follower of Jesus he claimed, alighted at the monastery, brass-faced and iron-fisted. He poked the Buddha with a club, told all the monks they were destined to outer darkness, and when the gray-haired abbot sat by dignified and respectful, he caught him by the back of the neck, and, chucking his head to the floor, said "Bow to the image, you old heathen, bow!" In the abbot's mind Sukamoni was, after all, more to be desired than this Jesus Buddha.

On a hot sultry day, with staff in hand, the abbot walked twenty miles to pay me a call and inquire concerning these things. He admitted that his Buddha had not answered the questionings of his heart, there was still a great interrogation mark on his soul, but he said that sometimes he almost arrived at peace, when he beat the drums, rang the bells and said one hundred and eight times, "I believe in Buddha, I believe in Buddha!" And how could Jesus be good, for there was this man with the club and the iron fist? I besought him to see that Jesus was all in all, that the mischief was with us, His followers, not with Him. The abbot's eyes are not large, but they have seen into life for a space of seventy years, and they are not to be deceived by a sham of godliness.

One request he had, would I show him the house we lived in; and, my wife and family being absent, I took him through alone. The pictures on the walls, did we worship them? A small harmonium, he thought, would be an admirable charm to wake the Buddha, and then the books with the strange letters written in them, and a mirror or two, and the beautiful glass



THE ABBOT'S GOD.

windows, and such fine dishes we ate out of, and chairs and curtains, beautiful as *Nirvana*. When we were through I asked the abbot what he would like best of all he saw. Preserve me from covetousness, said he, but the glass dish in the "wall-box," with the crystal cover and a knob

on the top like a jewel in the lotus. It is yours, I said, only a paltry present that cost us almost nothing. The abbot took his departure, his monk carrying a New Testament for him, and his precious preserve dish "clear as crystal."

Jas. S. Gale.

REFLEX COMMERCIAL INFLUENCE OF FOREIGN MISSIONS.

"Some one may say that commercial agents might have done as much; but they are not allowed to locate in the interior. The missionary inspired by holy zeal goes everywhere, and by degrees foreign commerce and trade follow. Whenever an uncivilized or semi-civilized country becomes civilized, its trade and dealings with western nations increase. Humanity has not devised any better, or even any as good engine, or means for civilizing savage peoples, as proselytism to Christianity."—*Mr. Denby*, U S. Minister to China.

"The value of missionaries as pioneers of civilization cannot be overestimated. These pioneers do not stop to ask whether it will pay to adventure their lives and their funds in these remote countries. . . . They make all the experiments and others reap the profit. On the results of their researches commerce is able to decide its timid steps, and eventually we possess sufficient data on which to determine whether it is right and necessary for government to seal with its intervention the work which these missionaries began."—*Sir Harry Johnston* in "Journal of Royal Colonial Institute."

"Has it been commerce first or missionaries first? Why, in many cases the missionaries have preceded the trader. They have opened up and made possible vast regions to commerce."—Speech before London Conference, 1888.

"There has been a Christian commerce, both of the races that have brought salvation and of the tribes that have received it, and a happy derived commerce with it. Then, the fruits of Christian labor have twined around sanctuaries that have superseded the temples of idolatry and the graves of infanticide. Returns of arrow-root and palm-oil have been the price of Bibles, and the Mission ship, leading the stately sea-going vessel in its train, has ridden peacefully into the harbor where before it would have been met with cursing and death."—*Professor Cairns.*

WHICH SHALL BE ABANDONED IN TOKYO, JAPAN?

[Extract from a letter of June 9th.]

Your last letter came to me in the midst of so much trouble and anxiety that it was impossible for me to answer before. I seldom mention the dark part of my life here. There is so much to tell that is glad and joyous and that will help the dear sisters at home who find it so difficult to get together for us the means needed for the work, that I feel I have not time to write of trials by the way.

We are all out of the shadow now and are basking in the sunlight. I will only say that your letter found me with four of the smaller children* down with the measles, a carbuncle on my right wrist and my left shoulder and arm injured from having been thrown out of a *jinrikisha*. The man fell and I went right over his head. A miracle that I had no bones broken! In the midst of this, news reached me of the death of my brother's wife in Albany. . . . . While shut in, unable to use either hand and deserted by the only woman I had to help me with the children, news came also of the "cut" which required us all to give up thirty-two per cent. of our moneys. The next was, my twelve-year-old boy ran away from the Bible woman, who is at Kamakura in the tent work, and he had to be hunted up and be settled again in some new place, as he declared the woman scolded him so he would not go back there. The primary school teachers, three at one time, had their children down with the measles and of course could not be allowed to teach for fear the other children would take them. The Principal of the school came, sometimes two and three times a day, to ask advice, and I went out and sat on the stairs, I at the top and he at the bottom, advising and directing, for you know I could not write. The details might be interesting, but I have so much else to say I will leave this matter by saying, in the mercy of God, none of

* Odds and ends of humanity whom Miss Youngman has gathered up and constituted into a "family."—ED.

the children had anything left upon them by the measles, my hand got well and my shoulder is better.

On the 13th we celebrate our nineteenth anniversary of the Keimo School (day-school), and as we think of the thousands of children that have passed through the school in that time, carrying out into the world, the knowledge of God's Word, we are assured that it has proved a blessing to Japan. Give it up? How can we?

But something must be given up, it is said. What about Uyeno Mission? Stop *that!* How can we? In 1896 it reached 24,792 persons; in five years 144,975. Purely evangelistic work, surely it is not the Lord's will this should be given up. Well, Kamejima Mission! How about that? Can it be that this light in that dark spot is to be extinguished? God forbid! Five years of faithful service there have brought many into the Kingdom, and the children of the very poor are instructed daily both in religious and secular things. No, this can *not* be given up! But there is still one more, the Seaside Mission; how about that? This would not help much, for it requires only thirteen *yen* ($7.00) a month to carry this on, and last year 17,479 persons heard the Gospel in this tent, donated by dear Mrs. W——, now in the presence of God. As the hot days come on, this resting place for the weary traveler where he may hear the Gospel news would be missed much. No, it cannot be the Lord's will that our tent should come down.

There is the "tract money," the "Sunday-school money," the "traveling money," and we have permission to transfer from one to the other, so here we may look for some help. We shall be unable to carry out our plan of placing a tract in the hand of every one that turns his back upon the preaching, as in the past; many little ones will be sadly disappointed on Anniversary and Christmas days at the absence of cakes and candies, or the gift. Much work at a distance will have to be discontinued on account of lack of a conveyance, but this will be better than closing the doors of either mission or school. This will not meet all the "cut," but *if I only have one meal a day, I cannot close the mission doors.*

The Lord open the hearts and pockets of Christians at home to give more freely, that the Word of God may be carried to His people.

Kate M. Youngman.

IN *Harper's Monthly* for July, Poultney Bigelow says: "In wooden ware of all kinds, such as houses, frames, oars, etc., the United States leads (in Natal) all other countries." We lead in manufactured tobacco. We are the chief exporters of turpentine, petroleum, lard, oil, salt beef and pork. We ship to Natal agricultural implements worth £12,000, against England's £5,000 and Germany's £1,000. We are ahead in exports of carriages and carts.

"Wherever I went in any part of South Africa I found American handicraft represented in ploughs, carriages, mining machinery, labor-saving implements for domestic purposes, furniture. These things were there not because they were cheaper than English things, but because they were lighter, stronger, and adapted to the conditions of African life."

American missionaries founded the Zulu Mission in Natal, South Africa, in 1834. It is only fair to credit some "reflex commercial influence" to them.

STRIKING CONQUESTS IN SHANTUNG.

I wish this age of invention had made a lens by which I could show you the heartsomeness of our outlook at this moment. Words are inadequate. When we try to tell just why we are inclined to jubilation, the tangible, tellable, causes seem meagre and too few. But it only seems. God is in his Word, printed, preached, spoken, crooned by old women (whose memory is helped by rhythmic droning) everywhere, and gracious results are showing in many directions.

Two elderly women were admitted to the church yesterday. I was present at the examination of one. She answered promptly and fully in her own words. When asked if God could hear her prayer, she said, "He is at hand (*lien chien*); can he not hear?"

"But will he attend, care to listen to a prayer from you?"—"We are his sons and daughters; will he not listen?"

When asked how the Sabbath was to be kept she said, "On no account must one move [to do any work]. The *jan bing* (thin cakes of coarse wheat) must be made on Saturday, and Sunday merely prepare a little *t'sai* (vegetables, etc.), that's all."

Is there nothing you must do on Sabbath?—"One must go to church and pray and read the books—but I don't know the characters."

When asked if it would not do just to believe and not to join the church she said: "No, she wanted to enter. This is not a half year's affair. I have wanted many years to be a member."

Since when have you definitely so desired? — "Since this daughter-in-law came." (A young Christian from a country station.)

"When the New Year and other such seasons come, what about the customary ceremonies of heathen worship?" "Oh! we have not done those things since —— was seven years old (now twenty-two). Didn't we offend the family of our daughter-in-law who died last year, by not permitting the offering?"

The daughter-in-law referred to is a pretty young girl over whom some of her friends mourned a little when she was chosen to become third wife of a man many years her senior, and, though acquainted with Christianity from his youth, far from having the manners or morals of a Christian. But the thought came to one, at least, that it might be a mission for the young girl (baptized in her childhood by Dr. Leyenberger and ministered to by Dr. Nevius—both gone to the reward of their rich labors). And so it proved.

She was pretty, very, and what did her *blasé* old husband do but fall in love with her! She had been trained to respectful language and obedient behavior and kindness, so she won her mother-in-law, and led her husband by her example to become more filial in his behavior, thus making the old lady's lot easier and happier. She was heartily a Christian, last of all, and would none of her husband's professions of belief which bore no fruit in his life. She rose up at night to pray. She put *ad hominem* questions that, coming from her, pierced his soul and brought him low. After a few months, we of weak faith were very much astonished to find this man, who never had anything to do with missionaries, coming to my husband with bitter tears of repentance, begging to be enrolled as an applicant for baptism. After rather more than six months he was received into full church privileges, having given up opium and in other ways attested his sincere and utter surrender to the Blessed Master who had sent his young handmaiden to call him to his awaking.

This is a work whose discouragements are numerous and great at times, even when exaggerations are clipped off. But the blessedness, the sure hope, the certainty of victory, the consciousness of fighting under the banner of Him who goeth forth to conquer—never to *be* conquered—these are things so surprisingly great and delightful as are beyond adequate expression.

Lulu H. B. Chalfant.

Ichowfu, April 19, 1897.

A CHINESE HELPER'S PREACHING.

[As heard by the wayside, one day out from Nanking.]

We passed some women climbing the hill to burn incense at the temple and talked with them on the way and at the rest house, part way up. It does good, I think, to talk upon familiar subjects with the people we meet. It allays prejudice and they see that we are human beings like themselves, instead of hideous monsters of iniquity as they have been told. When returning we stopped at a number of villages on the way, to rest and drink tea, but with the special object of giving them something of the Gospel. I was interested in listening to the talk of the two helpers. I will try to repeat that of one of them. I wish I could give it graphically. He appealed to the audience continually for confirmation of his remarks.

First, he talked of man's origin and the Heavenly Lord and Father. Then he asked them if they were here at the time of the rebellion and if it was true that they fled from the rebels just after planting the rice. "No one pumped water or fertilized or weeded, and yet when they came back there was a good crop of rice." "Yes, that is true," they said. "And when you planted the wheat in the fall, didn't you have to run again?" "Yes, we did." "And did any one hoe or water or fertilize?" "No one at all." "And, yet, did you not find as fine a crop as you ever reaped when you came back? What was the reason for this, do you know?" "How can we know?"

"Well, I will tell you after a while. Now I want to ask you a few more questions. After the rebels came did you

have good harvests for a number of years or did you not?" "Yes, we had good harvests for more than ten years." "And after that, did the years gradually become worse?" "Certainly they did." "And was not last year's harvest worse than the year before?" "Yes." "And was that harvest worse than the one before?" "Yes, it was." "And didn't it rain the whole of the second month this year and ruin the wheat?" "Indeed it did."

"Now what is the prospect for this year if the Heavenly Lord should withhold the rain in the fifth month or send a greater flood than came last year?"

"Then we will all starve."

"Now listen to me while I tell you the reason for this. When the rebels came, didn't they destroy the Buddhas in this temple on the hill?" "They did indeed; they destroyed all the temples everywhere." "Yes, the Buddhas were not able to protect themselves, much less were they able to protect you. When the rebels came did you call on the idols to protect and save you, or on the Heavenly Ruler?" "On the Heavenly Ruler, of course."

"Just as when your child gets hurt, he does not call on his aunt or his neighbor, but says, 'Oh, Ma!' When he is happy he does not think of his mother, but let him have trouble and he goes right to his mother. So when you have good harvests, then you worship the Buddhas; but when famine or war comes then you cry to Heaven. And when you cried to Heaven, the Heavenly Ruler heard you and gave you such wonderful harvest. He thought you would understand that harvests do not depend on the work of man or on worshiping the Buddhas. And after you returned to your ruined homes, did you thank the idols or the Heavenly Ruler?"

"The Heavenly Ruler, certainly."

"So the Heavenly Ruler blessed you and thought 'my children are returning unto me,' and he gave you good harvests for over ten years and you rebuilt your homes and reclaimed your cattle and bought clothes and became comfortable. Is that true?" "Yes, it is."

"Then you began to keep the feasts and the new year, and you called on your neighbor and he called on you. You invited him to tea and he invited you to his son's wedding. Then you began to talk of your prosperity and said to each other, 'Isn't it time for us to think of repairing the temples?' Then you formed a society and chose a head and subscribed each one so much, and went around and collected from every house. So the temples were built and the idols set up and gilded, and you bought incense with the money you got for your grain and the Lord said, '*Hai*, these people have forgotten me again and think their property comes from the idols in the temples. There is no use in giving them blessings. The more they have, the more they worship idols.' So the Heavenly Lord began to give you bad harvests. He sent the locusts one year, and drouth another, and after a year or two a flood here and there, thus keeping you on the verge of starvation or only giving you partial harvests. This is just like a father who gives his son when he grows up a hundred dollars to set him up in his business. The son spends it in gambling and smoking opium and comes back the next year with nothing and asks for another hundred. Will he give it to him?"

"Certainly not."

"No, perhaps he will give him ten dollars and exhort him to reform. When he has spent that in the same way, will his father give him more? Possibly he may give him a thousand cash to do a little peddling with, or he will only give a bowl of rice a day and tell him to eat bitterness and repent. Just so the Heavenly Ruler does with us Chinese now. He sees it is no use to give us good harvests. We are sure to spend it on the idols and forget the Giver."

The preacher then exhorted the people to give thanks to the true God who gives all things. *Louise S. Abbey.*

OUR MISSIONARIES IN KOREA,

AND POST OFFICE ADDRESSES.

Mrs. Oliver R. Avison,	Seoul.	Mrs. C. C. Vinton,	Seoul.	Mrs. Chas. F. Irvin,	Fusan.
Mrs. W. M. Baird,	"	Miss Katherine C. Wambold,	"	Mrs. W. L. Swallen,	Gensan.
Mrs. Frederick S. Miller,	"	Dr. Georgiana E. Whiting,	"	Miss Margaret Best,	Pyeng Yang.
Miss Ellen Strong,	"	Mrs. J. E. Adams,	Fusan.	Mrs. Graham Lee,	" "
Mrs. H. G. Underwood, M.D.,	"	Miss Maria L. Chase,	"	Mrs. J. Hunter Wells,	" "

In this country: Miss Doty, Custer Park, Ill.; Mrs. Jas. S. Gale, Alma, Ontario, Can.; Mrs. D. L. Gifford, Mendota, Ill.; Mrs. S. F. Moore, Hinsdale, Ill.

KOREA.

MRS. SWALLEN wrote from GENSAN, March 7:

We do not have time to get lonely, even though we are alone. The Gales, I presume, are in America ere this. At present there are three other missionaries here, Dr. and Mrs. McGill of the Methodist mission and Mr. Fenwick, who is independent. There are also five foreigners in the Customs.

LOCATION.

The mission house is upon a spur of a small mountain, probably fifty feet above the sea and less than a quarter of a mile from shore, overlooking the Chinese, Japanese and Korean settlements, Broughton Bay and the Japan Sea. We see the ships for two hours before they reach the anchorage. The scenery is sublime; we never tire of it, and the sea is always new and refreshing. We do not have a compound, as they have in Seoul, with a high stone wall. We have not even a fence yet, but are putting up one of wire netting to keep the children in. The house site has all been made, and we had to have earth carried to make a top soil, that we might seed the yard. The hill after it is cut out is red clay, or rotten granite rather, and has caused us all a spell of fever.

The chapel is very near where Mr. Swallen preaches Sunday morning to the men, while I go to Wonsan and hold service with the women. Wonsan is the Korean name for this port, Gensan is Japanese, and Yensan the Chinese name. The Korean village of Wonsan has a population of 20,000–30,000, the Japanese settlement about 1,400, and, since the war, there are only a few Chinese. We often wish we were nearer to the Koreans, for our chapel in Wonsan is about two miles and a half from the mission house. We have work started in two villages outside, and Mr. Swallen does much itinerating. He travels on pack ponies, I in a chair; but he enjoys his bicycle when the roads are favorable for a wheel.

We do not need to summer in a country place. We have delightful bathing and fresh air from the sea most of the day; the land breeze at night is not objectionable, for Koreans do not fertilize like the Japanese and Chinese. The steamer line begins again this month and then we have regular ships from Kobe and Hong Kong once a month, besides Russian ships which call in here often. In winter sometimes we do not get mail for three weeks. Since there is a Korean mail we get it overland from Seoul and Pyeng Yang. It seems like an oasis in a dearth of mail.

CHRISTIANS AND PENITENTS.

We have some very faithful Christians here at Wonsan, and some have endured persecution for Christ's sake.

A week or so ago Mr. Swallen was down at the chapel when one of the Christians called him in, and said: "I have been deceiving you, the church and the woman I call my wife, for she is not my wife. I have confessed all to her and we have decided that we cannot live this way any longer. I must go to my wife and child and try to bring them to Christ." This week he leaves the woman whom he has lived with eight or ten years.

THE EVIDENCE OF OBEDIENCE.

Some time ago the Christians came to Mr. Swallen and said they wanted to raise money to start a boys' school. We praised the Lord and said "Begin." So they started, although some said, "No, we never can do it." Mr. Swallen cheered them and told them to have more faith in the Lord. They have raised over $100, silver, already. Yesterday one of them brought about $15 and said, "This is for the Lord." To-day he came again and said that he had prayed all night that the Lord would direct them about investing the money. Some want to put it out on interest and some want to buy a rice field and from the profit help pay the teacher. He brought ten dollars more to-day and said, "This is also for the Lord." About a year ago he first heard of the Gospel. He said, "If this is God's word I believe it and will do according as it teaches." He gave up sacrificing at once, and set up the family altar in his home. Now he is gathering his neighbors in and teaching them the best he can. The testimony which he gives is wonderful for a man just brought

out of darkness. It is not of himself, but the Spirit who dwells in him.

One of our most earnest women is being sorely persecuted by her wicked husband, but the Lord is sustaining her and I feel she will come off victorious through Christ. I am never quite so happy as when I sit down on their coarse mats and teach them the Word of God.

LIFE AND SCENERY.

MISS MARIA L. CHASE wrote from FUSAN, April 7:

Time passes so rapidly in this new world, all the days are so full of study, work and unexpected things, that it is hard to find time for writing. I am beginning to get used to this different way of life. . . . I am very happy and Korea seems to be only a little way from home and native land. I am living with Dr. and Mrs. Irvin. Our home is bright and cheery and every prospect pleases. The house we are living in is the most foreign in style of any in Korea. We are on a hill "beautiful for situation." To the east, north and west we look out on great rugged mountains, with their sides terraced in fields of growing barley. To the south is the crescent harbor, on whose waters play the boats of hundreds of fishermen, who know no other home. About half a mile across the bay stands great Deer Island, thirteen miles in circumference and over a mile in height. Snow is seldom seen in Fusan, except on the distant mountain tops. The spring comes about a month earlier than at home. Various kinds of wild flowers were gathered in March.

SCHOOLS AND WOMEN'S CHAPEL.

As you know, the station was opened about five years ago. The boys' school was started by Mrs. Irvin about three years ago. She taught a little class every forenoon in her dining-room, making only one rule for admittance: that each boy must have clean hands and face and hair well combed. Later on, our *sarang* (school-house and chapel combined) was built. The school is now taught by a Korean Christian, under direction of the Rev. J. E. Adams. There are forty-two scholars enrolled, most of whom have had three years of Bible instruction and will some day be well fitted to go into all their own land and preach the glad tidings.

There is an excellent chapel for the women in the new dispensary building, and they enjoy coming to us more since they have a separate room. The meeting is held for them every Sunday evening. Services for a mixed audience are held in the morning. In December we started a school for the little girls, and in a few weeks Mrs. Irvin had a group of over thirty; she sat on the floor with them around the family hearthstone. She has a Bible class for them and they are taught to read the native characters. It is seldom we find a woman who can read. This ignorance adds greatly to the difficulty of their understanding the Gospel. They often say, 'Tell us the story that you told before; we have forgotten about it.' Their minds are untrained to anything but hard work. We must tell them the old, old story very slowly and simply, that they may take it in.

CHINA.

A SAD STATION.

MRS. C. W. MATEER wrote from TUNGCHOW, June 1:

Just three months ago to-day I wrote you of the death of dear little Irene Hayes. Mrs. Lewis dressed her so sweetly for her last long sleep and helped prepare the casket for her dear little body. This is one of the offices often required of missionaries in inland stations. A native carpenter can make a secure and well shaped coffin, but the foreigners always cover and trim it. We buried her out of our sight before the sweetness had faded.

Yesterday the same sad offices were required for Mrs. Lewis. Oh, how different everything was! Her disease was probably confluent smallpox. Her babe was born on Saturday night and the mother died on Monday morning. As soon as the casket could be prepared we lifted her into it in the sheet on which she lay.

She was a noble wife, so true and sensible and strong. We all felt the stronger for having her with us, and we feel weak since she has gone from us. How much more her husband! Oh, we need her sorely, and many things will now have to go undone that she would so gladly have done and so well. But the Lord's hand was in it. We must trust Him.

MRS. WHITING wrote from PEKING:

Our tread-mill seems very small sometimes, but we do not often think of it except when our friends write of going to hear Ian MacLaren or some other noted personage. Then for the moment we realize what we miss. A moment after we are in the rut again and just as interested in the pitiful tale of some poor old woman as I was in the one who has just left my room, who has no money, no house, no work, and not a friend in the world. "I have no one to bury me when I die," she said. But I did not mean to begin my letter with a tale of woe, when there is so much that is cheerful to write. I must add, however, that it is a pleasure to bring any light and gladness into such sad lives.

I have not been able to do much missionary work this winter as my health is not as good as it was in America, but I have tried to keep up the Sabbath work and have received a good many Chinese visitors. I do not know how many, but in the one month that I kept an account there were over fifty. These visits are always "opportunities."

A UNIQUE VISITOR.

I lately had one protracted visit from an old lady

who lives near our Sanitarium, and whom we often saw with a little basket, gathering greens and firewood on the mountains. The villagers called her "crooked-necked Ma" because she always carried her head on one side, but she had a good-natured face. I had asked her to come and see us in the city sometime and about ten days ago she appeared, in a clean blue cotton gown with two big red flowers in her hair, and a little bag of parched wheat flour for a present. I had not been well for several days, so asked her to come right up to my room and she came up stairs for the first time in her life. I told her I hoped she had come to stay a few days. And you should have seen the smile that illuminated her face. "There!" she said, "I told them perhaps you would ask me to stay a few days, and they all laughed at me for coming!"

She had ridden a donkey for fifteen miles and the owner had followed on foot, so she went out and told him to go back without her and return after three days. Then she told me how she had managed to come. She had no money and it would cost "Ten cents for donkey hire." Then she had no present, and when I demurred, she said, "How could I come empty handed! But I wanted to come, for it is my last chance."

I said, "Why you are not so old."

"No, but I have reached the stumbling year, sixty-six, and we all believe that if we do not die in the sixty-sixth year, we shall have some accident." So, after thinking the matter over one day and night, she decided to borrow a silver hairpin of a friend and pawn it. With part of the money she bought a few feet of linen, cut it in squares and hired some young girls to embroider them. These were for sale and at a sufficiently advanced price to pay the donkey hire, also the few pounds of wheat which she bought and carefully washed and parched and ground for me. When I saw the embroidery, of course it was "just what I wanted to buy" and I paid her just enough to cover expenses and enable her to return the silver pin, which was a fair price.

This visit was a great event in the old woman's life. She enjoyed everything: looking at pictures, watching the children going to church and getting up early in the morning to walk in the street. But she said she thought there was nothing she should enjoy more than the fact that she had "slept under Mrs. Whiting's quilt!"

Of course we improved the opportunity to give her all the instruction possible, and she seemed impressed but thought she would not dare tell her friends that she believed in the Lord or they would say she had taken "the foreigners' medicine." One day when she came into the room where I was sitting she stooped and felt of the rug and said, "Think of it! You step on such things and I have only an old bag to sleep on!" "Yes," I said, "but if you believe in Jesus and go to heaven you will have just as good things as I have there," which so impressed her that she sat down and listened eagerly to a long talk. My little girl sitting by me was so interested that she forgot herself and when the poor woman said she never could learn to pray, interrupted and said, "You don't have to learn to say anything, just *ask*, as you would ask any one for anything." So we hope and pray that she may learn to ask and receive the Best Gift.

A LARGE CENTRE AND A SMALL VILLAGE.

MRS. LAUGHLIN wrote from CHININGCHOW, April 25:

We had such a dear little trip into the country last week. It was a large town—one of our objective points—and it was really somewhat like a public reception at the White House, as far as crowd and *rush* and *crush* can enter into the case. I was the "First Lady of the Land" so to speak, and women and children jostled each other and tumbled over each other in their efforts to get near me. People do not remark on the vast size of the President's wife's feet—not in her hearing—and do not want to see her shoes the first thing, neither do they seek the price of her garments and want to feel how her hair is fastened up, etc.

As I have remarked, this was a large town, so the conversation and reception kept up from noon until about five o'clock, when I really thought I should faint from heat and fatigue. It was a stifling, small room, so we persuaded people to go for a time and I got a chance to cool and rest a little, but only a *short* time. A few very friendly and respectable old ladies soon appeared and begged to be admitted. I could not withstand their plea. Then at dark our landlord's wife appeared and invited us to her house. It is a wealthy family. They were very kind to Daughter and advised me to bind her feet, make holes in her ears, and get her a mother-in-law in this country. Everybody was so kind and good to us that I can't help thinking they will be glad to hear the Gospel story when we go again and there is not so much curiosity about *us*.

From that place we went to a small village where there is one Christian. We found two or three of the women much interested in the Gospel, and three old ladies from a neighboring village having heard that we were there came over to inquire into "the doctrine." They are religionists. So I feel hopeful about these places and am thinking of sending a Chinese woman to teach them a little, and if the Spirit of the Lord will call them! *we* are so utterly helpless of ourselves. We are all well and everything is going on quietly. There is a fragrance of lilac blossoms, and in the country little violets and fruit trees in bloom gladden one's eyes.

LAOS.

MRS. MCGILVARY writes from CHIENG MAI:

I feel that you will pardon my delay in not writing when you know that for two years my health has been such that writing has been almost an impossibility, and life sometimes a burden. I am now steadily improving, and am beginning to hope that I will yet be able to do a little to help the cause.

My husband expects to be absent [on a tour in French Siam—ED.] until the last of May. For the most of his long trip he is favored with the companionship of Dr. Peoples of Nan Station. Those of our number who have gone to the new station of Chieng Hai are experiencing the discouragements, discomforts and loneliness inseparable to such enterprises. They are bearing it bravely and cheerfully for the Master's sake. In Nan Station, opened not very long since, three ladies are keeping things going during Dr. Peoples' absence. In the three older stations there have been many changes in the workers, but the work moves on.

Quite a number of the members of our circle here in Chieng Mai have gone to the mountain retreat for the hot season. It is so near that the gentlemen come and go without much trouble. The ladies and children whose health necessitates it remain up there eight or ten weeks, according as the rains set in early or late. The weather on the plain just now is intensely hot.

Both schools are in session and very large. One hundred girls furnish plenty of work for our daughter, who has been placed in charge. Mrs. Campbell and three teachers assist her. The boys' school is larger, but has not as many boarders.

INDIA.

MISS A. ADELAIDE BROWN wrote from KODOLI, West India, April 5:

Last August when I wrote you of scorched grass I did not dream of the famine which was to try men's souls. From that day to this not a drop of rain has fallen here. Still we thank God that all crops have not utterly failed as in the North and Central Provinces. It is not starvation here but high prices and scarcity; half a loaf instead of no bread. You can well imagine how we have tried to make work for poor Christians so that they might sometimes have a full meal.

CONTRIBUTIONS AND SELF-SUPPORT.

A nice Christian girl who is helping me in school gets $1.33 per month. Of that, fourteen cents each month are given before a *pie* is expended, as her tenth for support of the pastor here. Some male helpers, whose pay is from Rs. 8–14, lay in the treasurer's hand willingly, one rupee for the pastor's salary. But please, by any process of calculation with which you are familiar, tell me how can these people, most of whom are farmers and have to live on less than our helpers have, how can they put up school buildings which must cost 2,000 rupees or double that amount?

Here is the only church of our Mission that is indigenous to the soil, and a little more than eight cents a Sunday is their church collection. Independence is a long word for India Christians to spell, but have patience, and they may learn it some day.

Miss Sherman and I have had happy times here the past year. If to be the "first ladies of the town" is any distinction, we certainly have that, for we are the first and only (white) ones. Our good Christian brothers and sisters are loyal and true. The pastor would lay down his life any minute for the "Missi Sahebs," and we have been wonderfully kept from harm or fear of harm, as well as illness.

REQUEST FOR PRAYER.

MRS. TRACY of MAINPURI wrote while in camp, last spring:

At this time our thoughts are specially drawn to the *Mehtars*, the lowest of all castes, and here in Shehohábád we are giving our whole time to them. They are so filthy, so disgusting and so stupid that one naturally revolts from coming close to them, and unless through grace this feeling is overcome, we shall never be able to win them. As I have often said, it is no cross to the flesh to mix with high-caste women. As a rule they are cleanly in person, bright and pleasing in manner. With the *Mehtars* this is the exception, the reverse the rule, and so I want you to ask that we may have more of the love of Jesus, even that love which brought Him down from His pure home in Heaven to this vile earth.

Then again, these thousands and hundreds of thousands living in inaccessible villages weigh heavily upon me. I cannot but think God means us to reach them, yet I know not how, and I want opened eyes. And now through this terrible famine it may be God will still more open the way to reach these people. He seems to be sending them to us, instead of clearing the way for us to go to them. Their cry from hunger is pitiful, but still more loudly do I hear the unspoken cry of their soul's needs, for I have yet to meet the first one of these village people who knew of the Bread of Life.

DEEPER NEED THAN HUNGER.

It is comparatively easy to send them away happy with a few *annas* to satisfy their hunger for the time, but how to reach the still greater need of which they are unconscious is not clear to me. Talk as simply as I may, they understand but little. One boy commences to shout, "Oh, Jesus Christ! Oh, Jesus Christ!" as soon as he gets within sight of the camp. He has learned this much, that through Jesus Christ comes relief, though he sadly mixes me up with the Giver of all good.

HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR SEPTEMBER.

General Subject—Missionary Schools.

(a) Importance of reaching the young.
(b) Mission Schools—Day and Boarding—Girls' and Boys'.
(c) Colleges and female seminaries.
(d) Industrial training.

Prayer for missionaries on the field whose hearts have been saddened by the loss of loved ones; for a greater interest in missions among the young people in our colleges and churches; for conversions in mission schools.

POT-BOUND MISSIONARIES.

[Address by Miss Greenfield (English), Missionary in Lodiana, India.]

I have been asked to speak to you for ten minutes only, and of course I could not attempt in that time to give you any description of the many branches of our work at Lodiana. I draw your attention to a natural law in the spiritual world, a law that governs every living organism in God's Kingdom, viz.: the thing that LIVES must GROW.

Those of you who love flowers and cultivate them know the delight of seeing some favorite plant develop—the fresh young vigorous shoots clothed in spring freshness, the swelling buds, the exquisite blossom—filling the house with fragrance and your heart with a pure joy. But a time comes when your pet plant begins to droop, the leaves look lifeless, the half-opened buds cannot expand. In vain you water it and change its position. What is wrong? Alas, the root nourishment has failed, the plant has not room for its energies, it is *pot-bound.*

You hasten to provide a larger pot and fresh mould, realizing that the very life of your lovely plant depends on free scope and fresh supplies. In other words, the law of life, which is growth, demands both sustenance and space. Should you not realize the need, the "thing of beauty," which should have been a continuing joy, will, if it does not actually die, remain stunted and dwarfed, a miserable parody on what it might have been.

Now, will you follow me while I speak of *pot-bound* missionaries?

A girl in the fresh vigor of her young life offers herself to your Society, or some kindred one, to go out as a zenana missionary. You accept the offer, and with it the responsibility of standing between her and the Church as the medium pledged to supply her needs in the foreign field.

You have planted a vigorous shoot. She enters on her life work, learns the language, loves the people. Houses and homes open to receive her, pupils multiply. After two years of hard work she finds her hands more than full. There are so many applicants to be taught to read that she cannot visit them all. She asks for a grant for a teacher, it may be even for another missionary to share the work. But there are no funds. The life she is laying down, aye, and is most willing to lay down, for the Master, must be confined in narrow limits. She may not multiply her influence and usefulness fourfold by putting into the field trained native teachers. No, she is left to stagnate, *pot-bound.*

Sixteen years ago I began work in three zenanas. That number has increased to 72, with 121 pupils. But this increase has been made possible only by the addition of three ladies and three native helpers to our staff, and ours is no solitary experience.

Or again, you send out a lady Medical Missionary, one whose sacred duty it is to help the sick and suffering, and so commend to them the love of Christ. It is not long before she finds the edges of her pot. Medicines, instruments, a Dispensary, and, before long, a Hospital, with assistants, matron and nurses—all these will be urgently required to enable her to develop a work worthy the name of a Medical Mission. Deny her these, and you will look in vain for the flowers and fruit you thought to gather from this eminently Christ-like branch of your work. Her work, too, will fall into the ranks of *pot-bound* missions.

Or you send out a lady to work amongst the villages; to itinerate, visit homes and preach the Gospel, to start village schools. She finds a wide field and very soon a warm welcome. Home come letters telling of eager children ready to learn and women anxious to hear; and she asks for —shall it be said? oh, reckless extravagance! a horse and carriage to convey her from village to village, and funds to pay some school teachers. (The horse and carriage will cost about £12 a year in the Punjab, and is an absolute necessity in a land where there are no public conveyances.) Then she asks for a Bible-woman to go with her, to take up the Gospel story when her voice fails—and one's voice does not unfrequently fail when preaching for an hour or two to a spellbound audience seated, not only on the ground in front of you, but on the roofs all around, who inadvertently send down a shower of dust and straws on your devoted head!

What, think you, will be her dismay when the letter goes back, deploring that want of funds makes it impossible to comply with such exorbitant demands, and that she must confine herself to such work as her own unaided strength may accomplish? Oh, friends, that you could realize the longing that comes over us in the presence of those eager crowds, hanging on every word as we tell the old, old story of Jesus and His love. How we feel constrained, impelled, energized, to go forward. But we need your leave to grow. Out at various points in the district we have planted little schools, where boys and girls are being taught the love of God, and His holy law. These schools make centres for the winter evangelization, when two of us can be out among the villages, living in tent, and camping from place to place.

I am speaking advisedly when I say that the rate of progress in missionary work depends largely, under God's blessing, on the prayerful and practical sympathy of the Christian Church at home. You must farm liberally if you wish a liberal return.

I wish I could feel sure that you are all in dead earnest about the work of preaching the Gospel to every creature. How many of the present generation will you preach the Gospel to? Are you all satisfied that you can claim exemption in God's sight from the great commission, "Go ye"?

And if you can, does not your very exemption lay a double responsibility on you to strengthen those in the field? Are you only playing at Missions by giving two hours a month to a working party, or the price of a new bonnet to the subscription list? Has the hopeless despair of the heathen world ever caused you a groan or a heart-ache, or one act of real self-denial? Dear friends, the work of your missionaries is not merely interesting, it is heart-stirring.

If for every missionary who is giving his or her life in the mission field, we had one missionary heart pouring itself out in full devotion to the same cause at home, we should not have to complain of pot-bound missions. And if every member of our working parties (auxiliaries—ED.), every subscriber, had a missionary heart throbbing in sympathy with the heart-throbs of Jesus, we should see the windows of heaven opened and such a blessing poured out that there should not be room to contain it!—*Female Missionary Intelligencer* (*London*).

A WORD TO GIVERS.

Will our friends who are contributing to "Special Objects" permit a reminder that in view of the large retrenchment made necessary by a depleted treasury, some uncertainty must for a time ensue in reference to what particular objects will be given up?

It has been left to the missionaries on the field to determine this. It is sometimes the case that work very dear to our hearts is considered less important than something else, by those having better opportunities of judging than we.

As soon as information is received, we hope to communicate with any contributors whose work may have been suspended. We ask for their patience in the interval and for even enlarged gifts which may help the general fund, even though the special object chosen may have been, for a time at least, cut off.

We hope this general notice will make clear the difficulties under which the Board labors and also be the means of eliciting more bountiful offerings for *Christ's own sake* and the great cause for which He cares.

M. P. D.

THE PASSPORT.

"Keep him out! Keep him out! for we honor no law,
And we fear not a being upon earth;
Oh! as wild and as free every Kurd you e'er saw
At his death as the day of his birth.

"We want not his goods, and the men he will meet
Are strangers to pity or shame;
There are pitfalls well laid for the reckless of feet;
Let him go back the way that he came."

Yet the tumult went down, and the spears fell beside;
Stand abashed, all ye armies of Sin;
For at sound of a name every door opened wide,
And the friend of the healer went in!

—*Anna Stevens Reed.*

NOTE.—"It is said that the best passport through the Kurdish Mountains is a letter from Dr. Cochran. On its production the Kurds immediately show the way. All that Dr. Cochran has done to win the way for others is that he has often healed the diseases of these mountaineers and spoken to them of Jesus."

SUGGESTION CORNER.

A subscriber in Glasgow, Scotland, writes:

In WOMAN'S WORK, April, I see mention made of "regrets" for non-attendance at meetings. Let me tell you, we send only cards of invitation for almost all our regular meetings, and we find it most useful. It serves a great many purposes, even in our large congregation. We get to know the regular attendants and check off new names or acceptances every month, and then find them out during our meeting, and we frequently send *special* invitation cards to new members of the church, as frequently the pulpit notice is not regarded When we receive *repeated* "regrets," then we quietly try other means to win an interest.

FROM Lima, Indiana:

I have noticed in the "Home Department" for April what "A Contributor" says about the need of Mission Bands for training young women for work in the Women's Societies. There is no Band in the village where I live, and the proportion of missionary work and enthusiasm in the C.E. Society is small. But last summer we tried the experiment of specially inviting young girls of the church to attend the regular auxiliary meetings, providing some sewing to be done for one of our schools. A recitation or reading was readily given by one and another of the girls when asked, and the programmes were arranged carefully that they might interest these younger hearers. More than once we have heard those meetings referred to with pleasure by the girls, and are encouraged to repeat our invitations in the coming vacation. A dainty afternoon tea following the meeting will give occasion for the girls to lend a hand in a way they enjoy, while short, interesting programmes will educate them to fitness and desire for membership in our woman's auxiliary. Possibly some other society will find this plan worth a trial.

FROM Brooklyn, N. Y.:

It was the custom of a President of one of Northern New York Auxiliaries, before the first anniversary meeting in the fall, to call her officers together for an hour of prayer for the Holy Spirit's help, and for informal conference respecting the work for the winter. In these days of Christian Endeavor Societies such a meeting might include the C. E. missionary chairman or secretary.

FROM a medical missionary in China:

In reading the WOMAN'S WORK FOR WOMAN, March, 1897, I notice "that some weak societies have ceased to contribute money which they pledged," etc., "because they have not heard from her for above a year." Now there is another side to this. I have often heard ladies on the field say: "I wrote to such and such society, but never received any answer. I do not know if my letter was received or not." I have had the same experience, have written several letters to the society who helps to support me, but never received any answer. They wrote first asking me for information and I answered, and that ended the correspondence. Thank you for what you add about the readiness of the missionaries to write for WOMAN'S WORK FOR WOMAN. I think that would be equally true about societies if the societies would answer or acknowledge our letters.

BOOKS RECEIVED.

A Life for a Life. By Prof. Henry Drummond, F. R. S. E., F. G. S., with a Tribute by D. L. Moody. (Fleming H. Revell Company.) 18mo, cloth, 25c.

This attractively bound little book contains three addresses delivered at the Students' Conference in Northfield, 1893. "A Life for a Life," "Lessons from the Angelus" and "The Ideal Man" are the subjects treated upon in Prof. Drummond's deeply spiritual style. No one who has read any of his previous writings will need a special recommendation for these. In his beautiful tribute to this friend and co-worker, D. L. Moody says, "It sometimes happens that a man, in giving to the world the truths that have most influenced his life, unconsciously writes the truest kind of a character sketch. This was so in the case of Henry Drummond. . . . The news of his death has brought a sense of the deepest loss to friends in every part of the world." The frontispiece is a likeness of Prof. Drummond.

Strategic Points in the World's Conquest. By John R. Mott. (Fleming H. Revell Company.) 218 pp., $1.00.

Mr. Mott gives an account of his recent tour of the world made "to promote Christian life and organized Christian work among the students of other lands." During this tour, which lasted for twenty months, he visited one hundred and forty-four universities, colleges and schools in twenty-two different countries, attending conventions and conferences, and interviewing missionaries, government officials, merchants, native pastors, teachers and students. As a result he gives valuable information on the work of the schools, their special difficulties and needs. He helped in the formation of the World's Student Christian Federation, to the value of which a number of noted men have given testimony in the introduction. Appended to the book is an itinerary and a map showing the course of his journey. The book will give a better understanding of the "importance of the universities and colleges in the spiritual conquest of the world." M. F.

SINCE LAST MONTH.

ARRIVALS.

June 14.—At New York, Rev. J. G. Watson and family from E. Persia. Address, 922 Pine St., Scranton, Pa.

Rev. J. Harris Orbison, M.D., and family. Address, West Walnut Lane, Germantown, Pa.

June 17.—At New York, Rev. and Mrs. W. S. Nelson from Syria. Address, 823 Locust Ave., West Walnut Hills, Cincinnati, Ohio.

June 21.—Mrs. R. G. Wilder, Miss Grace Wilder, Rev. R. P. Wilder, all from W. India. Address, Norfolk, Conn.

June 30.—At Vancouver, B. C., Mr. Jeremiassen from Hainan.

Dr. Mary W. Niles from Canton. Address, Sackett's Harbor, N. Y.

. . . —At Tacoma, Wash., Rev. A. E. Street from Hainan and Mrs. Street.

July 10.—At New York, Miss Medbery from Oroomiah; Miss Wallace from Tabriz, Persia.

July 12.—At New York, Dr. H. M. Lane from S. Paulo, Brazil.

DEPARTURES.

June 23.—From New York, Rev. W. C. Gault and family, returning to Batanga, W. Africa.

Miss Louise Babe, returning to Batanga, Africa.

July 7.—From New York, Mrs. Isaac Boyce, returning to Mexico.

MARRIAGES.

June 1.—At Yokohama, Miss Jeannie Montgomery, of the W. U. S., to Rev. A. E. Street, of Hainan.

DEATHS.

May 31.—At Tungchow, China, Alice Davis, wife of Charles Lewis, M.D., in the thirty-second year of her age and first of her life in China.

May 27.—At Hoihow, Hainan, little Calvin Ewing, only child of Rev. and Mrs. Paul McClintock.

To the Auxiliaries.

[For address of each headquarters and list of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting will be omitted during July, August and September; also the monthly prayer-meeting during July and August.

SELDOM do we have the pleasure of welcoming as many missionaries in one month as during the last. Rev. and Mrs. W. C. Gault, with their manly boy, were looking well and happy, and are now outward bound again for Africa. They believe that the encouraging side of the work there should be more dwelt upon.

Rev. and Mrs. W. S. Nelson, newly arrived from Syria, are buoyant in spirit, as they mingle once again with the dear home folk, and are ready to be used in the Master's service while here in America as well as when in Syria.

Miss Lattimore lingers yet a little while in her home in Washington, D. C., hoping for complete restoration to health before her return to China.

MRS. WM. E. MOORE, Columbus, O., one of our veteran Vice-Presidents, also brought us good cheer as she told of the impressive Women's Meetings in Winona. "One family we dwell in Him!" With interests so interwoven and hearts so bound together, it seems sometimes when we meet face to face as though we were having a faint glimpse of what the "family in heaven" will be.

A SPEEDY and hearty response was received to the appeal from the Society issued in the religious papers, for funds to send out new missionaries. Miss Chamberlain will go to Brazil, and Miss Foster, a trained nurse, to Miraj Hospital, India. The money to send Miss Chamberlain was fur-

nished by a lady in New York City, consequently she will go as missionary of the N. Y. Board. Miss Foster has been identified with the Presbyterian Hospital, Philadelphia, for a number of years. With her consecrated spirit and fine equipment for the position, she will prove a valuable help at that important post. She sails in the early autumn.

FOR helps for August meetings we must refer our workers principally to the magazines for that month, which doubtless will furnish ample material. From our list of leaflets for help under (c) we would refer to *Reflex Influence of Foreign Missions*, 2 cts. per dozen; *Triumphs of Modern Missions*,

As Poor, Yet Making Many Rich, price 2 cts., 15 cts. per dozen, is new. It is a story of the happy results of "individual effort" on the part of a member of an Auxiliary.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A. M. Visitors welcome.

WILL not members of the various societies look over the Annual Report which has been sent to them, especially at the special objects assigned to Synodical, Presbyterial and local societies, and if in these latter there are errors, let us know of them?

A PLEASANT suggestion has come to us which we think may help others. The date for the missionary meeting in Lake Forest, coming on the birthday of the member appointed to prepare a programme, she wrote a note to every lady in the church inviting her to come and help celebrate the anniversary.

IT has been well said that every woman by virtue of her church membership is also a member of the Missionary Society. Let any who have not thought so recall the vows taken when uniting with the church: we promise "faithful and diligent observance of all the commandments and ordinances of our Lord and Saviour Jesus Christ." We are asked if we "thus believe and promise." Remember the Lord's *last* command. Are not all then bound by these vows?

OUR Illinois Synodical Society has suffered heavy loss in the death of the Recording Secretary, Mrs. Ella G. Snyder, wife of Rev. Gerrit Snyder of Pana.

THE August subjects are "The Reflex Influence of Foreign Missions" and "Korea." For helps we recommend *Why Our Young People Should Be Interested in Foreign Missions*, 1 ct. each, 10 cts. per dozen; *A Forward Movement in North Korea*, 6 cts., and *Girls and Women of Korea*, 2 cts. each, 15 cts. per dozen.

IN our library we have, *These for Those*, or, *What We Get for What We Give;* and *Foreign Missions After a Century*. These books we loan to any of our Auxiliaries for two weeks, with the privilege of renewal for two additional weeks, the borrower paying cost of transportation. Postage on the first named is ten cents, the other fourteen cents. We also have *The Ely Volume*, but it is too large a book to send out.

WE have added to our store of leaflets the four others of the "Hero Series," viz., *Neesima of Japan; Dr. Grant of Persia; Allen Gardiner of So. America; Dr. Van Dyck of Syria; Bishop Crowther of Africa; Nan Inta of Laos* (mentioned last month); price each 2 cts., per dozen 15 cts. Also *As Poor, Yet Making Many Rich*, 2 cts. each, 15 cts. per dozen.

Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 816, 156 Fifth Ave.

WE hope the envelopes appealing for a special summer offering for Medical Missions have been widely circulated and will be returned richly laden by September.

WE are happy in the expectation that Miss Esther Shields will go in the autumn to Seoul, Korea, to take the place made vacant by the death of Miss Jacobson. Miss Shields may feel sure of a warm and sympathetic interest on the part of many friends in her work as a missionary nurse in the hospital at Seoul. Miss Shields has had both thorough training and experience.

WE would call to the attention of all societies the articles upon the new monthly topics to be found in our missionary magazines. They will be a great help in the conduct of meetings. In addition to these, for August we would mention *A Forward Movement in Korea*, 5 cts. each, 50 cts. per dozen; *Girls and Women of Korea*, 2 cts. each, 15 cts. per dozen; *Question Book on Japan and Korea*, 5 cts. each. We have also *As Poor, Yet Making Many Rich*, 2 cts. each, 15 cts. per dozen, and *Cheap Missionaries*, 2 cts. each, 15 cts. per dozen. They may be obtained from Room 816, 156 Fifth Avenue, New York.

From St. Louis.

Meetings at Room Twenty-one, 1516 Locust street, first and third Tuesdays of each month at 10 A.M. Visitors are welcome. Leaflets and missionary literature obtained by sending to the above number.

Leaflets.—*Mission Printing Presses*, price 2 cts.; *Girls and Women of Korea*, 2 cts.; *What a Century of Christianity Has Done for Women*, 2 cts.; *The Watching Miriam of To-day*, by Mrs. Meade C. Williams, 1 ct., will be good for August meetings; *Systematic and Proportionate Giving*, by Rev. Geo. E. Martin, for *free* distribution to our Auxiliaries; for postage to other societies.

A LEAF, containing a list of the work assigned our Board for this year, has been prepared and printed, and it is urged that all of our Societies and Bands become acquainted with its contents.

MISS GHORMLEY of Chieng Mai, Laos, writes under date of April 14, that she is still in the mountains at the Sanitarium, improving slowly in health.

IN her usual cheerful way Miss Sherman writes from Panhala, W. India, that she is having a vacation. Though famine has not touched the people among whom she labors, food is scarce and prices high, and additional burdens have fallen on the missionaries in the way of providing for many.

THE dormitory of the Kolhapur school, W. India, which the missionaries are putting up at their own expense, will accommodate sixty girls.

MRS. CHALFANT of Ichowfu, China, writes: "I have had some interesting women among those who are newly enrolled. I think there are many more coming before the year is out; something makes me feel that the blessed Spirit is abroad among those who are hearing the story told so often." She and her little ones were suffering from bronchitis and as yet had been unable to secure better living rooms.

MISS MCGUIRE of Osaka, Japan, expected to sail on June 16th and reach San Francisco just in time for the C.E. Convention.

From San Francisco.

Meetings 10 A.M. each Monday. Business meeting on the first Monday in each month. Executive Committee on each third Monday.

JUNE meeting of the Occidental Board was full of interest, although many of the members were absent on vacation. Interesting letters from abroad were read and reports from headquarters given.

DR. BARROWS of Chicago was present in the afternoon of the preceding meeting and a reception was tendered him. We also listened to earnest words spoken by Rev. E. P. Fisher of Canton, China, who has come home on account of ill health. Miss Best, on her way to Korea, was also present and spoke hopefully and lovingly of her future work.

IT is an inspiration to all who are privileged to be present at these meetings of our Board, to see these faithful servants of God as they go and come to and from their distant fields of labor. How earnestly we should pray for them!

AT this time of writing, interest centers in the plans which are being made for presentation of the work of the Board during the Christian Endeavor Convention to be held in our midst.

ATTENTION is again called to the Annual Report which has been sent out. Read carefully and then keep in a convenient place for future reference.

OAKLAND Presbyterial Society reports a "Presbyterial Baby Band" which has been organized under the care of Mrs. M. Posey of East Oakland, who is working faithfully to enlist mothers in the good work.

WHEN these brief notes, written on the eve of the C.E. Convention of '97, are read, that great convocation will be a thing of the past. Pray, dear fellow-workers, that it may prove a spiritual uplift to the cause of missions, not only in this great city of San Francisco where it is so much needed, but on this whole Western Coast. Pray that the young people may gain such a conception of the true spirit of missions that many may be led to personal consecration of themselves to this grand work.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

OUR last Board meeting was peculiarly interesting and touching. Mrs. Mossman had charge of the devotional hour, and when she said, "Today our topic will be Our Mothers in Israel," Mrs. Holt, who was presiding at the piano, struck the chords and we "burst forth in that divinest expression of the Christians emotions," "Praise God from whom all blessings flow." After reading the 45th Psalm, our leader told us how the occasion of the Queen's Jubilee had suggested this topic to her, and how as she pondered, much impressed, on the grand circle of praise and thanksgiving going around the earth, because of the long and noble service of this one woman, her mind turned from the Queen, not to any one woman but to a class of women, *Our Mothers in Israel*, who have not reigned as queens, but who have for sixty years or more been doing royal service as daughters of the King of all the earth.

She said: "We are particularly blessed in having some of these dear mothers with us; these Presbyterian mothers, given to the King at their birth, doing sweet service all these years, quiet, unconscious, almost unperceived, yet how grand! The results of which are only known to Him whom they serve." She followed them in their missionary efforts around the globe and spoke of the souls brought into the kingdom through their influence. Then she said very tenderly, "Dear mothers, you have not only fulfilled the Pauline injunction, teaching us younger women to be sober, to love our husbands and children, to be discreet, chaste, keepers at home—good—but you have done and are doing far more. I wish I might tell each one of you how you have influenced us, each in your own way, as you have impressed your holy characteristics upon us. Some of you have taught us patience, others joy in service, confidence in the Holy Spirit, faith in prayer, and how to bear our sorrows and griefs." She said she would be personal only in one instance, that of our president, who was "sitting

in such feebleness at home, but who has our work on her mind and in her heart." "Mrs. Ladd struck the keynote of her character at the annual meeting, when she replied to the sweet words of thankfulness from one whom she had just made life member of the Board. "I did it because I love you;" and this is the message she sends to you to-day, "Give my love to all the ladies."

After a hymn the younger ladies who were present rose in quick succession to tell with emotion the blessing in many ways these mothers in Israel had been to them, and how glad they were these words of appreciation had been given utterance before the dear mothers had passed from us; and prayers of gratitude were offered to the Giver of all good gifts. The rest of the meeting was given to reading letters, which were full of interest, from four of our missionaries.

(*Mrs. H. C.*) *Lelia Campbell.*

NEW AUXILIARIES AND OTHER SOCIETIES.

ALABAMA.
New Decatur.

CALIFORNIA.
Boulder Creek, C.E.
Carpenteria, C.E.
Cayucos, C.E.
Fernando.
Long Beach, C.E.
Long Beach.
Los Angeles, Ch. of Redeemer.
" " Knox Memorial.
Merced, Jr. C.E.
Modesto, C.E.
Newark, C.E.
North Ontario, C.E.
Olive, Jr. C.E.
Palo Alto, C.E.
Plano, Jr. C.E.
San Francisco, Chinese Woman's Home, C.E. and Jr. C.E.
Sanger.
San Jose, 2d, C.E.
San Lorenzo, C.E.
San Luis Obispo, C.E.
San Pedro, Jr. C.E. and S.S. Bd.
Santa Clara, "Whatsoever" Bd.
Stockton, Jr. C.E.
Tracy.
Valona, C.E.
Walnut Creek.
Woodbridge, C.E.

MARYLAND.
Baltimore, Aisquith St. Ch., Y.L.Soc.
Relay, Willing Workers.

NEW JERSEY.
Bloomfield, 1st Ch., New Century Bd.

OHIO.
Columbiana.
Cincinnati, 7th Ch., Whatsoever Bd.
East Palestine.
Portsmouth, 1st Ch., Jr. C.E.
Toledo, 3d Ch., S.C.E.
Wyoming, Little Sunbeams.

PENNSYLVANIA.
Crafton, Charlotte Hawes Bd.
Johnsonburg.
Oakmont, Y.L.Bd.
Philadelphia, Gaston Ch., Southwestern Ch., J. L. Weaver Bd.
Scranton, 2d Ch., Girls' Bd.
" " Washburn St. Ch. Little Lifters Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1897.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Beulah, 10; Blairsville, 32.10, Go or Send Bd., 13.60; Derry, 31.16; Irwin, 3.50; Johnstown, 25, I Will Try Bd., 4.76; New Alexandria, 10; Poke Run, Silver Links, 2.85, $132.97

CATAWBA.—Concord, Laura Sunderland School, 4.84

CHESTER.—Avondale, 6.23; Chester, 1st, 5; Coatesville, 33.88, S.C.E. Jr., 8.25; Fagg's Manor, 17.50; Lansdowne, 17, Y.L.B., 5, S.C.E., Jr., 4; New London, 7.50; Oxford, S.C.E., 23.85; Phoenixville, 3.40; Wayne, S.C.E., 12, Helen Newton Circle, 20, Boys' Club, 6; W. Chester, 1st, Willing Hands, 5.60; Westm'r, 7.89; West Grove, 6.50, 189.60

ERIE.—Erie, Park, Mrs. and Miss Sanford, 20; Tidionte, Band, 5, 25.00

KNOX.—Macon, Washington Ave., 1.00

LEHIGH.—Allentown, 5; Bethlehem, Individuals, 8.65, Children's Bd., 2.35, S.C.E., 2; Catasauqua, Bridge St., 4; Del. Water Gap, 12; Easton, 1st, 60, Y.L.C., 13.75; Brainerd, 40; College Hill, 36; Hazleton, 43.05, Wild Daisies, 1.50; Mauch Chunk, 40; Pottsville, 1st, 15; Pottsville, 2d, 3.63; White Haven, 15, 301.93

MORRIS AND ORANGE.—Mendham, 2d, Mrs. J. S. Knox, 5.00

NEW CASTLE.—Buckingham, 4.50, Head of Christiana, S. C.E., 5; Del. City, Y.P.Soc., 10; Perryville, 10; Wilmington, Central, 32; Wilmington, West, 11, 72.50

NORTHUMBERLAND.—Bloomsburg, 9, S.C.E., 10; Danville, Mahoning, 22.35; Milton, 20; Northumberland, S.C.E., 5; Williamsport, 3d, 13.74; Covenant, 18.23, 98.32

PARKERSBURG.—Buckhannon, 5.85; Charleston, 8.53; Hughes' River, 5; Sistersville, 11.75, 31.13

PHILADELPHIA.—4th Ch., S.C.E., 5, S.C.E. Jr., 10; Arch St., Joy Bells, 12, S.S., 70; Bethlehem, Spring Violets, 20; Central, S.C.E., 25; Green Hill, A Member of S.C.E., 10; Memorial Chapel, Livingstone Bd., 2.25; N. Broad St., 122.37; N. Liberties, 1st, Little Gleaners, 30; Northminster, 4; Susquehanna Ave., 30; Tabernacle, 14.37; Tabor, Light Bearers, 5.75; Temple, 20; Tenth (West Spruce St.), A Friend, 200; Woodland, Mrs. W. E. Schenck, 25, 605.74

SHENANGO.—Beaver Falls, 55, S.C.E., 30.20, S.C.E. Jr., 5; Centre, 12.25; Clarksville, 43; Enon, 32.05; Hermon, 2.25; Hopewell, 10, Circle, 6, S.C.E., 10; Leesburg, 19.50, S.C.E. Jr., 2.50; Little Beaver, 22; Mahoning, 10; Mt. Pleasant, 60, S.C.E., 16; Neshannock, 21, Children's Bd., 7.65, S.C.E., 50; New Brighton, 54.05, Busy Bees, 10, Selma Bd., 22.15; New Castle, 1st, 42.06, Mrs. Hamilton, 25, S.C.E., 5; New Castle, Central, 16.64, Y.L.Circle, 40.75, S.C.E., 10; North Sewickley, 10; Princeton, 8; Pulaski, 20; Rich Hill, 22; Sharon, 60, S.C.E., 10; Sharpsville, 10, S.C.E., 10; Transfer, 25; Unity, 54, Willing Workers, 6; Volant, 11; Wampum, 8; W. Middlesex, 30; Westfield, Bd., 5, *929.65

SOUTHERN VIRGINIA.—Burkeville, Ingleside Sem., Coulter Bd., 17.50

WASHINGTON CITY.—Eckington, 6; Hyattsville, 5, McIlvaine Bd., 10, S.C.E., 10; Tacoma, 2; Vienna, 5; Washington, 1st, 40, S.C.E., 2.50; 4th Ch., 47.04, Golden Chain Bd., 4; 6th Ch., 20, Cheerful Givers, 20; 15th St., 5; Assembly, 10; Covenant, 109, A Member, 75, S.S., 67.17, S.C.E., 26; Eastern, 10, Y.P.S., 3.75; Immanuel, S.S., 3.60; Metropolitan, 70, Mateer Bd., 40, S.C.E., 10.82, S.C.E. Jr., 5.92; N. York Ave., 100, Youth's Soc., 125, S.C.E., 1.52, S.C.E. Jr., 1.50, Girls' Guild, 12.50, Bethany Bd., 34.35; North, 3.75; Western, 15; West St., 25; Westm'r, 18.25, S.C.E., 3.20, 943.37

MISCELLANEOUS.—Fulton, Mo., Dr. and Mrs. W. J. Wright, 20; Honeybrook, Pa., A Friend, 20; Kanapolis, Kas., X, 1; "Kearny Pby.," Mrs. A. J. Newell, 10; Topeka, Kan., Anon., 1; Interest on Investment, 180; Interest on Deposits, 163.20, 415.20

Total for June, 1897,	$3,765.75
Less paid to An. Assembly Fund,	10.00
	$3,755.75

MRS. JULIA M. FISHBURN, *Treas.*,
July 1, 1897. 1334 Chestnut St., Philadelphia.

* This amount belonged in last year's account, but was unintentionally detained in transmission.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1897.

ALTON.—Alton, 9.85; Carrollton, 14; Elm Point, 2.90; Hillsboro, 4, Bd., 13.40; Jerseyville, Jr. C.E., 4.80; Challacombe, Spring Cove C.E., 5; Lebanon, 7.90; Reno, C.E., 3; Sparta, 19.63, C.E., 5.61, Jr. C.E., 7.40; Virden, 10; Hardin Ch., 2.98; Presbyterial Off., 9.98 (less Pbyl. exp., 5), $115.45

BLOOMINGTON.—Bement, 6.70; Bloomington, 1st, 11; 2d, 45.70; Champaign, 119.50, J. D. Burt, 12.50; El Paso, 3; Gilman, 4.60; Minonk, Baby Bd., 2; Philo, 25.04; Selma, 6.35; Tolono, 8.50, 244.89

BOISE.—Boise, 1.35; Caldwell, 3.30; Payette, 1.25; Nampa, Mrs. M. E. McGee, 50 cts., 6.40

CAIRO.—Flora 12; Shawneetown 6.30; Vergennes, 38 cts.; Wabash Ch., 3, Willing Workers, 2, 23.68

CENTRAL DAKOTA.—Brookings, Good Will Bd., 23; Huron, 7.70; Madison, 3.60; White, Jr. C.E., 3.50, 37.80

CHICAGO.—Chicago, Ch. of the Covenant, 9.50; Fullerton Av. Ch., 12.65; Brookline Pk. Ch., 2, C.E., 8.80; 1st, 99.50; 2d, 142; 4th, 72.75; Christ Chapel Sewing Sch., 4.57; 6th, 22.20, C.E., 20; Englewood, 1st, C.E., 19.25; Hyde Pk., 18.58; Jefferson Pk. Ch., C.E., 15.75; Lake View Ch., 25, Jr. C.E., 20; Woodlawn Pk. Ch., 24.65; Evanston, 1st, 55, Juniors, 20; Hinsdale, Mrs. E. C. Linsley, 2; Joliet, Central Ch., 10; 1st, 18; Lake Forest, Steady Streams, 16.91; Manteno, 5.20, 644.31

COUNCIL BLUFFS.—Atlantic, 3.75; Audubon, 5; Casey, 2;

Council Bluffs, 2d, 40 cts.; Griswold, 3.75; Bethel Ch., 1.15; Guthrie Center, 2 90; Hardin Tp. Ch., 2; Logan, 1.25; Menlo, 6.96; Missouri Valley, 4.10; Shelby, 1.75; Woodbine, 6.67, East Side, 38 cts.; Neola, 1.50, 43.56

DETROIT.—Ann Arbor, 72.64, C.E., 11.76, Y.L S., 6; Detroit, Calvary Ch., C.E., 9.80; Ch. of the Covenant, C.E., 9.80; Forest Av. Ch., 11.52, Y.P. Westm'r League, 24.50; Milford, 6; Pontiac, 14.25, S.D.Circle, 5.27, Y.W.S., 10.80; South Lyon, 10.78; Detroit, Bethany Ch., 7.84; Central Ch., 24.50; Jefferson Av. Ch., 115; Westm'r Ch., 50; Ypsilanti, 29.40, Y.P.S., 5.88, 425.74

FREEPORT.—Polo, 9.21

GRAND RAPIDS.—Grand Rapids, 1st, 22.87, C.E., 4.50; Westm'r Ch., 14.46, Y.W.S., 2.50, C.E., 10; 3d, Jr. C.E., 50 cts.; Ionia, 10; Ludington, C.E., 5.75, Bd., 1; Spring Lake, 5.67, 77.25

HELENA.—Bozeman, 10.00

IOWA CITY.—Davenport, 1st, Y.P.S., 20; 2d, C.E., 50 cts., 20.50

KALAMAZOO.—Buchanan, 5.80; Decatur, 1; Kalamazoo, 1st, 19.60; Plainwell, 5; Niles, 15.26; Richland, 3.75, C.E., 2.67; Three Rivers, 3, C.E., 3.30, 59.38

KEARNEY.—Central City, 2, C.E., 6.25; Kearney, 4.89; Litchfield, 35 cts.; North Platte, 4.35, Jr. C.E., 7; Scotia, 1.38; St. Paul, 1.56, 27.78

LANSING.—Albion, 30 cts.; Battle Creek, 1.50; Hastings, 1, Mrs. Hartness, 1; Homer, 2.78; Jackson, 4; Lansing, 1st, 2.75; Tekonsha, 3.05, 16.38

MILWAUKEE.—Eagle, C.E., 5; Milwaukee, Calvary Ch., 20; Immanuel Ch., Guild, 50, C.E., 10, C.E.M.Com., 10, 95.00

NEBRASKA CITY.—Hebron, C.E , 2.50; Lincoln, 1st, C.E., 4, 6.50

OMAHA.—Bellevue, 1.50; Craig, 2.86, C.E., 5; Fremont, 8.64; Omaha, Bohemian Ch., 66 cts.; Castellar St. Ch., 4.68; Knox Ch., C.E., 12.50; 1st, 16.46, C.E., 25; 2d, 1.72, C.E., 10; Schuyler, 2.40; S. Omaha, 2, C.E., 9; Tekamah, 4.98, Jr. C.E., 3.11; Waterloo, 2.14, 112.65

PETOSKEY.—Cadillac, 1.30, C.E., 8, 9.30

PUEBLO.—Colorado Springs, 1st, 36.05, C.E., 7; El Moro, 2.25; La Junta, 1.25; Monte Vista, 13; Pueblo, 1st, 12.50; Westm'r Ch., 6.25; Victor, C.E., 1.25, 79.55

RED RIVER.—Fergus Falls, 10.00

ST. CLOUD.—Litchfield, 10.00

ST. PAUL.—Hastings, 4; St. Paul, Central Ch., 25; Dayton Av. Ch., 13.10, C.E. Jr., 5; House of Hope Ch., 45.75; Merriam Pk., Van Cleve Bd., 6; Stillwater, Allbright Bd., 9.38, 108.23

SPRINGFIELD.—Jacksonville, Westm'r Ch., 23; State St. Ch., 58.95, C.E., 5.55; Macon, 12.50; Maroa, C.E., 5; Pisgah Ch., 7.50; Springfield, 1st, E. J. Brown Mem'l Soc., 15, 127.50

WHITEWATER.—Connersville, 8.60; Greensburg, 55.94, C.E., 4.86; Harmony, 2.50; Kingston, 15; Knightstown, 5; Lawrenceburg, 3.20; Liberty, 4.28; Richmond, 82.49, C.E., 10; Rushville, 12.50; Shelbyville, 12.50, Jr. C.E., 4, 220.87

MISCELLANEOUS.—Florida Presbyterian, per Mrs. Van Hook, 1.50; Missouri Valley, Ia., Jr. C.E., 2; Anaconda, Mont., 10; Shelbyville, Ind., 10; Lincoln, Ill., C.E., 18.75; Springfield, Ill., Portuguese Y.L.S., 15; Pueblo, Col., Mesa Ch., Boys' Steadfast Bd., 10.60; Central City, Neb., Jr. C.E., 1.20; Cozad, Jr. C.E., 2; Fullerton, C.E., 1; Kearney, Bd., 1, C.E., 1; Lexington, C.E., 2, Jr. C.E., 5.75; Litchfield, Jr. C.E., 5; North Platte, Miss White, 1, Jr. C.E., 3.35; St. Edwards, Jr. C.E., 1.50; Shelton, Jr. C.E., 2; North Loup, Jr. C.E., 50 cts.; Chicago, A Friend, 5; 4th, 1; Lady in Sparta, Ill., 1.50; Brookings, S. D., Jr. C.E., 10; Ouida, S. D., 7.25; Chicago, 2d, C.E., 17.75; Centerville, Ia., Miss A. O. Sanburn, 5; Brookfield, Ia., Bd., 5.32; Grand Rapids, Mich., Immanuel Ch., 2; La Grange, Ind., 22.35; Denver, Highland Pk. Ch., 2.70, C.E., 4.40, Jr. C.E., 20.62; Peoria, Ill., 1st, C.E., 6, 206.04

Total for month, $2,747.97
Total since April 20, $4,175.59

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, June 20, 1897. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1897.

BROOKLYN.—Brooklyn, Bethany, 10; City Park Branch, 2.90, Cheerful Givers, 5.75, Little Light Bearers, 2.25; 1st, 25.20, One Member, 250; Franklin Ave., 4.79; Greene Ave., 1.50; Mem'l, 24.83; Throop Ave., 21 79; Stapleton, S. I., 1st, 21; West New Brighton, Calvary, 13, $383.01

BUFFALO.—Buffalo, Bethlehem, Gleaners, 10; Calvary, 29 87; North, 48.50; Westm'r, 6.25; Westfield, 14, 108.62

CAYUGA.—Auburn, Calvary, 5; Westm'r, Girls' Bd., 3; Individuals, 20, 28.00

CHEMUNG.—Elmira, 1st, 25.20; Lake St., 10, C.E., 12.50; Moreland, 1.60, 49.30

GENOA.—Penn Yan, 35; Seneca Falls, 10, 45.00

HUDSON.—Goodwill Ch., 12; Hopewell Ch., 7.83; Nyack, 12.90; Otisville, 2.63; West Town, 8 95, 44.31

LONG ISLAND.—Amagansett, 6.41; Cutchogue, S.S., Miss. Soc., 20; Franklinville Ch., 7.13; Mattituck, 6.18; Setauket, 1.64; Shelter Island, 8; Southampton, 7.88, Legacy from Miss Mary Fordham, 100; Westhampton, 8; Yaphank, 8.59, 173.83

LOUISVILLE, KY.—Louisville, College St , 7.12; Owensboro, S.S., 20; Princeton, 19, Hawthorn Bd., 16.24, 62.36

NASSAU.—Astoria, 8.12; Elmont, 7; Glen Cove, 10; Huntington, 1st, 27, Y.L.S., 15, Willing Workers, 30; Jamaica, 100, C.E., 17, Jr. C.E., 18; Newtown, 13; Springfield, 9, 254.12

NEW YORK.—Montreal, Can., 100; New York, Allen St., Sewing School, 3; Brick, Willing Workers, 24; Faith, Y L.S., 35; Fourteenth St., S.S., Miss Fulleam's Class, 5, Chinese S. S., 15, C.E., 47, Jr. C.E., 10; Fourth Ave., 55; Harlem, Helping Hands, 25; Mt. Washington. 50; University Place, 523; Washington Heights, 30; West, 250; Miss K. T. Williams, 5, 1,177.00

SYRACUSE.—Baldwinsville, 10; Jordan, S.S., 4; Marcellus, 5.50; Syracuse, East Genesee, 5; 1st, 33.85; 4th, 65; Mem'l, Y.P.S., 20; Park, True Bd., 8, 151 35

UTICA.—Boonville, 25; Clinton, 25; Holland Patent, 10; North Litchfield, Friends, 4; Oriskany, 5; Utica, 1st, One Member, 25; Mem'l, One Member, 25; Waterville, 75; Utica Branch, 25, 219 00

WESTCHESTER.—Bedford, 2.50; Brewster, Central, 8; Mt. Vernon, 24.37; New Rochelle, 1st, 10; 2d, 18.75; Peekskill, 1st, 100; Rye, 110, 273.62

MISCELLANEOUS.—Coll. at June Meeting, 6.20; Friends, 2.50; Ogdensburg, Jr. C.E. Union, 9.20, 17.90

Total, $2,987.42
Total since April 1, 1897, $6,848.64

MRS. HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., N. Y. City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
116 West 129th St., N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending June 24, 1897.

CIMARRON.—Anadarko, $1.50

NEOSHO.—Humboldt, 4.50; Neosho Falls, 1.65; Princeton, 10, 16.15

NORTH TEXAS.—Denison, 1st, 1.85, S.S.M.S., 3.90, 5.75

SEQUOYAH.—Fort Gibson, 5; Pres'l Coll., 6.43; Vinita, 5, 16.15

MISCELLANEOUS.—Thank offering for five happy years, 5.00

Total for month, $44.83
Total to date, $256.43

MRS. WM. BURG, *Treas.*,
June 24, 1897. 1756 Mo. Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions for the Month ending June 25, 1897.

BENICIA.—Blue Lake, C.E., 1; Fulton S.S., 1.50, Jr. C.E., 50 cts.; Napa, Jr. C.E., 6; San Rafael, C.E., 6.25; St. Helena, Crown Winners, 2; Vallejo, 7, C.E., 4.70, $28.95

LOS ANGELES.—Anaheim, C.E., 6. 25; Azusa, 10; El Cajon, Climbing Vines, 10; El Monte, 5.20; Glendale, 5; Inglewood, 3.75; Long Beach, 3.65; Los Angeles, 2d, 3; 3d, C.E., 11; Bethany, 7, C.E., 7, Jr. C.E., 3; Boyle Heights, 2 75; Central, 13. S.S., 15; Chinese, Morrison Bd., 7.30; Immanuel, Mae Bell Bd., 25, Mary T. Minor Bd., 13.40; Ch. of the Redeemer, 1; Spanish Home, Bd., 2.50; Monrovia, 2.25, S.S., 3.20, C.E., 5; National City, Jr. C.E., 2.50; Ontario, Westm'r, 5; Orange, 2, S.S., 1.83; Palms, 6.50; Pomona, 10; Riverside, Arlington, 11, S.S., 12.50; Calvary, 5, C.E., 5; San Bernardino, 7.75, C.E., 3; San Diego, 25; Santa Ana, 8 04; Santa Monica, 3.05, S.S., 6.58, C.E., 6.79; Westm'r, S.S., 2.50, 289.29

OAKLAND.—Alameda, 10, C.E., 6.25; Berkeley, 7.55; Danville, C.E., 5; Golden Gate, 1; Mills College, Tolman Bd., 25; Oakland, 1st Ch., 50, C.E., 8; Brooklyn Ch., 85, C.E., 3.75; Union St. Ch., 10.50, 212.05

SACRAMENTO.—Colusa, 3; Dixon 1; Redding, C.E., 4; Sacramento, 14th St., 2.44, C.E., 2.56, 13.00

SAN FRANCISCO.—San Francisco, 1st, 28; Calvary, 26, S.S., 35, C.E., 65 cts.; Franklin St., 2; Howard, 7 35, S.S., 25; Lebanon, 2.25, S.S., 10; Mizpah, 1.55; St. John, 8.40; Trinity, 25, Our Little Corner, 5, S.S., 15, C.E., 3.75; Westm'r, 12.25, Mattie Nash Bd., 6.10, Infant Cl., 3.50, 216.80

SAN JOSE.—Cayucos, Bearers Bd., 6.50; Fairview, C.E., 2.50; Monterey, 1st, Jr. C.E., 1; San Jose, 1st, 50.60, Bequest, 1,000; 2d, 22.75; San Luis Obispo, 2.25; Santa Clara, 15, Whatsoever Bd., 5, 1,105.60

STOCKTON.—Fowler, C.E., 4.50; Fresno, 7.40; Modesto, 2.80; Woodbridge, 2, 16.70

MISCELLANEOUS.—Board rec'd at "Home," 50.00

Total for month, $1,932.39
Total since March 25, 1897, $2,709.72

MRS. E. G. DENNISTON, *Treas.*,
June 25, 1897. 920 Sacramento St., San Francisco, Cal.